

1928

EVANGELICAL YEAR BOOK



St. Louis

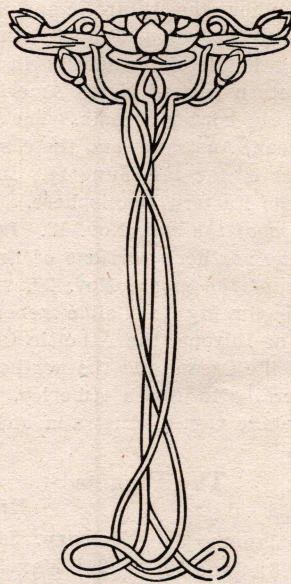
EDEN PUBLISHING HOUSE

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Evangelical Year Book

FOR THE YEAR
OF OUR LORD 1928

Published Annually in November by the
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The Year 1928

The year 1928 A. D. is a leap year of 366 days. Of the Jewish era it is the 5,689th after the creation of the world. Of the Mohammedan era it is the 1,347th, since the flight of Mohammed. Since the Reformation by Dr. Martin Luther it is the 411th, and since the beginning of American Independence it is the 152nd.

Eclipses

In the year 1928 there will be five eclipses, three of the sun, and two of the moon.

1. A *total eclipse of the sun*, May 19. Invisible in the United States, but visible throughout the Antarctic and South Atlantic Oceans.

2. A *total eclipse of the moon*, June 3. Invisible in the United States. The beginning is visible generally in the western part of South America, the western part of North America, the Pacific Ocean, Australia, and the eastern border of Asia. The ending is visible generally in the Pacific Ocean, Australia, and the eastern part of Asia.

3. A *partial eclipse of the sun*, June 17. Invisible in the United States, but visible in the Eastern Hemisphere.

4. A *partial eclipse of the sun*, Nov. 12. Invisible in the United States, but visible in the northern portions of Europe and Asia.

5. A *total eclipse of the moon*, Nov. 27, visible throughout the United States. The beginning is visible generally in the western and northern borders of Europe, the Atlantic Ocean, North America, South America, the Pacific Ocean, and the northern part of Asia. The ending is visible generally in North America, the northern part of South America, the Pacific Ocean, Australia and the eastern part of Asia.

The Planets

Morning Stars

Mercury: January 1 to January 9;
February 24 to May 3; June 29
to August 16; October 24 to De-
cember 18.

Venus: January 1 to July 1.

Mars: January 1 to December 21.

Jupiter: April 6 to October 28.

Saturn: June 6 to December 13.

Uranus: January 1 to March 24;
September 28 to end of year.

Evening Stars

Mercury: January 9 to February
24; May 3 to June 29; August
16 to October 24; December 18
to end of year.

Venus: July 1 to end of year.

Mars: December 21 to end of year.

Jupiter: January 1 to April 6; Oc-
tober 28 to end of year.

Saturn: January 1 to June 6; De-
cember 13 to end of year.

Uranus: March 24 to September 28.

Dates for Easter Until 1937

1928	April 8	1933	April 16
1929	March 31	1934	April 1
1930	April 20	1935	April 21
1931	April 5	1936	April 12
1932	March 27	1937	March 28

Bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Isalah 43: 6, 7.

Week	Days Month	January 1928		Sun rises HM	Sun sets HM	Moon rises HM
		MEMORABLE DAYS	Bible Readings			
S	1	Freeing of the Slaves 1863 New Year's Day	Isa. 40: 1-8 Luke 2: 21 Gal. 3: 23-29	7.22	4.45	12.55
M	2	Chr. Sriver *1629	Luke 2: 41-52	7.22	4.45	2.06
T	3	Gordius †303	Luke 3: 1-18	7.22	4.46	3.20
W	4	Moses Stuart †1852	Matt. 3: 13-17	7.22	4.47	4.34
T	5	Pocahontas saves Smith 1609	Matt. 4: 1-11	7.22	4.48	5.32
F	6	<i>Epiphany</i>	John 1: 35-51	7.22	4.49	6.45
S	7	Widukind baptized 789	John 2: 1-12	7.22	4.50	rises
S	8	Galileo Galilei †1642 First Sun. a. Epiphany	John 8: 12-20 Luke 2: 41-52 Romans 12: 1-6	7.22	4.51	6.28
M	9	Dr. Grundemann *1836	John 2: 13-25	7.22	4.52	7.32
T	10	Karl von Linne †1778	John 3: 1-16	7.22	4.53	8.40
W	11	Alexander Hamilton *1757	John 4: 4-26	7.22	4.54	9.43
T	12	Johann H. Pestalozzi *1746	John 4: 27-45	7.22	4.55	10.43
F	13	George Fox †1691	John 4: 46-54	7.21	4.56	11.43
S	14	Karl Gerok †1890	Luke 4: 16-30	7.21	4.57	A.M.
S	15	St. L. Deac. Home dedi. 1893 Second Sun. a. Epiphany	John 10: 22-30 John 2: 1-11 Romans 12: 6-16	7.21	4.58	12.41
M	16	Joh. A. W. Neander *1789	Luke 5: 1-11	7.20	4.59	1.41
T	17	Benjamin Franklin *1706	Luke 5: 17-26	7.20	5.00	2.41
W	18	Daniel Webster *1782	Mark 1: 21-34	7.20	5.01	3.41
T	19	Edgar Allen Poe *1809	Mark 1: 35-45	7.19	5.02	4.41
F	20	John Howard †1790	John 5: 1-16	7.19	5.04	5.40
S	21	Theodor Fliedner *1800	Mark 2: 1-14	7.18	5.05	6.36
S	22	Constantine †337 Third Sun. a. Epiphany	John 14: 1-14 Matt. 8: 1-13 Romans 12: 17-21	7.17	5.06	sets
M	23	Charles Kingsley †1875	Matt. 5: 1-16	7.17	5.07	6.05
T	24	Frederick the Great *1712	Luke 7: 1-10	7.16	5.08	7.14
W	25	Lucas Cranach †1586	Luke 7: 11-17	7.16	5.09	8.26
T	26	Bishop Gobat *1799	Matt. 11: 2-19	7.15	5.11	9.37
F	27	W. A. Mozart *1756	Luke 7: 36-50	7.14	5.12	10.47
S	28	Pastor Adolph Baltzer †1880	Matt. 8: 18-27	7.13	5.12	11.53
S	29	Ernst Moritz Arndt †1860 Fourth Sun. a. Epiphany	Romans 7: 14-25 Matt. 8: 23-27 Romans 13: 1-10	7.13	5.14	A.M.
M	30	30 Year War Ended 1648	Matt. 8: 28-34	7.12	5.15	1.10
T	31	Charles H. Spurgeon †1892	Matt. 9: 18-26	7.11	5.16	2.26

MOON'S PHASES

Full Moon, 7th, 12:08 A. M.

New Moon, 22nd, 2:19 P. M.

Last Quarter, 14th, 3:14 P. M.

First Quarter, 29th, 1:26 P. M.

He that followeth after righteousness and mercy
findeth life, righteousness, and honour. Prov. 21:21.

Week	Days	Month	February 1928			Sun rises H M	Sun sets H M	Moon rises H M
			MEMORABLE DAYS	Bible Readings				
W	1		Claus Harms †1855	Matt. 9: 27-38		7.10	5.18	3.33
T	2		Johann Mich. Hahn *1758	Mark 6: 14-29		7.09	5.19	4.42
F	3		Horace Greeley *1811	Matt. 14: 13-21		7.08	5.20	5.24
S	4		Dr. H. Gundert *1814	Matt. 14: 22-36		7.07	5.21	6.26
S	5		Thomas Carlyle †1881	Romans 8: 1-9		7.06	5.22	rises
			Septuagesima Sunday	Matt. 20: 1-16 1 Cor. 9: 24—10: 5				Laborers in the vineyard
M	6		France rec. Ind. of U. S. 1778	Matt. 15: 21-28		7.05	5.24	6.21
T	7		George Wagner †1527	Mark 7: 31-37		7.04	5.25	7.26
W	8		Alex. H. Mackay †1890	Mark 8: 1-9		7.03	5.26	8.29
T	9		Joseph Josenhans *1812	Mark 8: 22-26		7.02	5.27	9.29
F	10		1st bapt. in Greenland 1729	Mark 8: 27-38		7.01	5.29	10.29
S	11		Daniel Boone *1735	Matt. 17: 1-13		7.00	5.30	11.33
S	12		Abraham Lincoln *1809	Romans 8: 28-39		6.58	5.31	A.M.
			Sexagesima Sunday	Luke 8: 4-15 2 Cor. 11: 19—12: 9				Parable of the sower
M	13		Chr. Fred. Schwarz †1798	Mark 9: 14-29		6.57	5.32	12.27
T	14		<i>St. Valentine's Day</i>	Luke 9: 51-56		6.56	5.33	1.27
W	15		Gotthold Eph. Lessing †1781	Luke 10: 38-42		6.55	5.34	2.27
T	16		G. von Coligny *1517	John 9: 1-17		6.53	5.36	3.21
F	17		J. G. Uhlhorn *1826	John 9: 18-41		6.52	5.37	4.23
S	18		Michelangelo †1564	John 11: 1-16		6.51	5.38	5.16
S	19		Nicholas Copernicus *1473	Romans 10: 10-21		6.50	5.39	6.01
			Quinquagesima Sunday	Luke 18: 31-43 1 Cor. 13: 1-13				Jesus foretells his passion
M	20		Pastor Louis Nollau †1869	John 11: 17-45		6.48	5.40	sets
T	21		<i>Shrove Tuesday</i>	John 11: 46-57		6.47	5.41	6.06
W	22		<i>Ash Wednesday</i>	Luke 17: 11-19		6.45	5.43	7.20
T	23		Barth. Ziegenbalg †1719	Mark 10: 13-31		6.44	5.44	8.34
F	24		W. Grimm *1786	Mark 10: 32-45		6.43	5.45	9.47
S	25		Isaac Newton *1642	Mark 10: 46-52		6.41	5.46	11.00
S	26		Christ. Perm. in Japan 1873	Phil. 2: 5-11		6.40	5.47	A.M.
			Invocavit Sunday	Matt. 4: 1-11 2 Cor. 6: 1-10				The temptation of Jesus
M	27		H. W. Longfellow *1807	Luke 19: 1-10		6.38	5.48	12.13
T	28		Berlin Miss. Soc. org. 1824	John 12: 1-11		6.37	5.49	1.26
W	29		Patrick Hamilton †1528	Matt. 21: 1-11		6.35	5.50	2.44

MOON'S PHASES

Full Moon, 5th, 2:11 P. M. New Moon, 21st, 3:41 A. M.
Last Quarter, 13th, 1:05 P. M. First Quarter, 27th, 9:21 P. M.

Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Heb. 7:26, 27.

Days Week	Month	March 1928		Sun rises HM	Sun sets HM	Moon rises HM
		MEMORABLE DAYS	Bible Readings			
T	1	Unity of the Brethren 1457	Luke 22: 1-6	6.34	5.52	3.37
F	2	John Wesley †1791	Luke 22: 7-16	6.33	5.53	4.32
S	3	Luther leaves Wartburg 1522	Luke 22: 24-30	6.31	5.54	5.18
S	4	Frederick Ahlfeld †1884	2 Cor. 5: 15-21	6.30	5.55	5.58
		Reminiscere	Matt. 15: 21-28 1 Thess. 4: 1-7			Church Ext. Fund
M	5	1st Pub. School in U. S. 1694	John 13: 1-20	6.28	5.56	6.27
T	6	F. v. Bodelschwingh *1831	John 13: 21-35	6.26	5.57	rises
W	7	Brit. & For. Bible Soc. 1804	Matt. 26: 31-35	6.25	5.58	7.19
T	8	H. W. Beecher †1887	Luke 22: 31-38	6.23	5.59	8.17
F	9	Ger. Ev. Miss. Soc. org. 1865	Matt. 26: 36-46	6.22	6.00	9.17
S	10	George Mueller †1898	John 18: 2-11	6.20	6.01	10.16
S	11	Henry Drummond †1897	Psalms 22	6.19	6.02	11.16
		Oculi Sun.	Luke 11: 14-28 Eph. 5: 1-9			Life Service Sunday
M	12	Henry Bergh †1883	Matt. 26: 48-56	6.17	6.03	A.M.
T	13	Alaska purchased 1857	John 18: 12-24	6.16	6.04	12.15
W	14	F. G. Klopstock †1803	Matt. 26: 57-68	6.14	6.05	1.15
T	15	Wm. Th. Jungk, D.D. *1851	Mark 14: 66-72	6.12	6.06	2.14
F	16	George Neumark *1621	Luke 22: 66-71	6.11	6.07	3.05
S	17	Rudolf Stier *1800	Matt. 27: 3-10	6.09	6.08	3.56
S	18	Grover Cleveland *1837	Heb. 5: 4-10	6.08	6.10	4.38
		Laetare Sunday	John 6: 1-15 Gal. 4: 21-31			Feeding of the 5000
M	19	David Livingstone *1813	John 18: 28-38	6.06	6.11	5.16
T	20	Johann Gossner †1858	Luke 23: 5-12	6.04	6.12	5.50
W	21	Johann Seb. Bach *1685	Luke 23: 13-16	6.03	6.13	sets
T	22	August Herm. Francke *1663	Matt. 27: 15-23	6.01	6.14	7.23
F	23	Jonathan Edwards †1758	Matt. 27: 24-30	5.59	6.15	8.41
S	24	Thorwaldsen †1844	John 19: 4-16	5.58	6.16	9.58
S	25	Slave tr. abol. in Engl. 1807	Heb. 9: 11-17	5.56	6.17	11.14
		Judica Sunday	John 8: 46-59 Heb. 9: 11-15			The sinlessness of Jesus
M	26	Schnorr v. Carolsfeld *1794	Luke 23: 26-32	5.55	6.18	A.M.
T	27	Herm. Th. Wangemann *1818	Luke 23: 33-38	5.53	6.19	12.14
W	28	Johann A. Comenius *1592	John 19: 16-27	5.51	6.20	1.35
T	29	Charles Wesley †1788	Luke 23: 39-49	5.50	6.21	2.30
F	30	15th Amend. to Const. 1870	Matt. 27: 39-49	5.48	6.22	3.18
S	31	Joseph Haydn *1732	John 19: 28-30	5.46	6.23	3.56

MOON'S PHASES

Full Moon, 6th, 5:27 A. M.

New Moon, 21st, 2:29 P. M.

Last Quarter, 14th, 9:20 A. M.

First Quarter, 28th, 5:54 A. M.

I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. John 11: 25, 26a.

Week	Days Month	April 1928		Sun rises HM	Sun sets HM	Moon rises HM
		MEMORABLE DAYS	Bible Readings			
S	1	Dr. W. Harvey Palm Sunday	*1578 Heb. 10: 11-23 Matt. 21: 1-9 Phil. 2: 5-11	5.45	6.24	4.31
M	2	Thomas Jefferson	*1743 Luke 22: 46-53	5.43	6.25	4.59
T	3	Reginald Heber	†1826 Matt. 27: 50-56	5.42	6.26	5.27
W	4	Ambrosius	†397 John 19: 31-42	5.40	6.27	5.52
T	5	<i>Maundy Thursday</i>	Luke 22: 7-20	5.38	6.28	rises
F	6	Peary disc. North Pole Good Friday	1909 Isa. 53 John 19: 1-42 Isa. 52: 13—53: 12	5.37	6.29	8.09
S	7	Joh. Hinrich Wichern	†1881 Matt. 27: 57-66	5.35	6.30	9.07
S	8	W. v. Humboldt Easter	†1835 1 Cor. 15: 1-11 Mark 16: 1-8 1 Cor. 5: 6-8	5.34	6.31	10.07
M	9	John Howard Payne	†1852 Luke 24: 1-11	5.32	6.32	11.06
T	10	William Booth	*1827 John 20: 3-10	5.31	5.33	A.M.
W	11	David Zeisberger	*1721 John 20: 11-18	5.29	6.34	12.04
T	12	C. F. Spittler	*1782 Matt. 28: 8-15	5.27	6.35	12.57
F	13	Edict of Nantes	1598 Luke 24: 13-35	5.26	6.36	1.49
S	14	G. F. Handel	†1759 Luke 24: 36-49	5.24	6.37	2.33
S	15	Simon Dach Quasimodogeniti Sun.	†1659 1 Cor. 15: 12-34 John 20: 19-31 1 John 5: 4-10	5.23	6.38	3.11
M	16	Peter Waldo	†1197 John 20: 24-31	5.21	6.39	3.45
T	17	Benjamin Franklin	†1790 John 21: 1-14	5.20	6.40	4.16
W	18	Samuel Zeller	†1912 John 21: 15-25	5.18	6.41	4.43
T	19	Philip Melanchthon	†1560 Matt. 28: 16-20	5.17	6.42	5.16
F	20	Pastor G. W. Wall	†1867 Mark 16: 14-20	5.16	6.43	sets
S	21	Friedrich Froebel	*1782 Matt. 5: 17-26	5.14	6.44	8.51
S	22	Immanuel Kant Misericordias Domini	*1724 1 Cor. 15: 46-58 John 10: 12-16 1 Peter 2: 21-25	5.13	6.45	10.09
M	23	Wm. Shakespeare	†1616 Matt. 5: 38-48	5.11	6.46	11.20
T	24	Phil. Fr. Hiller	†1769 Matt. 6: 1-15	5.10	6.47	A.M.
W	25	Fritz Fliedner	†1901 Matt. 6: 24-34	5.08	6.48	12.26
T	26	Ludwig Uhland	*1787 Matt. 7: 13-29	5.07	6.49	1.16
F	27	Samuel Morse	*1791 Matt. 13: 1-17	5.06	6.50	1.59
S	28	Fried. Myconius	†1546 Matt. 13: 18-23	5.04	6.51	2.35
S	29	Pastor Wm. Binner Jubilate Sunday (D. T.)	*1805 1 Cor. 15: 46-58 John 16: 16-23 1 Peter 2: 11-20	5.03	6.52	3.05
M	30	Washington inaug.	1789 Matt. 13: 24-30	5.02	6.53	3.30

MOON'S PHASES

Full Moon, 4th, 9:38 P. M.	New Moon, 19th, 11:25 P. M.
Last Quarter, 13th, 2:09 A. M.	First Quarter, 26th, 3:42 P. M.

**Not by might, nor by power, but by my
spirit, saith the Lord of hosts. Zech. 4:6.**

Day Week	Month	May 1928		Sun rises HM	Sun sets HM	Moon rises HM
		MEMORABLE DAYS	Bible Readings			
T	1	Battle of Manila 1898	Matt. 13: 36-43	5.01	6.54	3.53
W	2	Leonardo da Vinci †1519	Matt. 13: 31-35	4.59	6.55	4.16
T	3	Monica †388	Matt. 13: 44-52	4.58	6.56	4.40
F	4	Alexander Vinet †1847	Matt. 18: 21-35	4.57	6.57	5.02
S	5	Ludwig Harms *1808	Matt. 20: 1-16	4.56	6.58	rises
S	6	Alex. v. Humboldt †1859	2 Cor. 4: 7-14	4.54	6.59	9.00
		Cantate Sunday	John 16: 5-15 I go unto him that James 1: 17-21 sent me			
M	7	Johann Brahms *1833	Matt. 21: 28-32	4.53	7.00	9.58
T	8	Henry Dunant *1828	Matt. 21: 33-46	4.52	7.01	10.54
W	9	Count Zinzendorf †1760	Matt. 22: 1-14	4.51	7.02	11.46
T	10	London Rel. Tract Soc. 1799	Matt. 25: 1-13	4.50	7.03	A.M.
F	11	Johann Arnd †1621	Matt. 25: 14-30	4.49	7.04	12.30
S	12	Pancratius †305	Matt. 25: 31-46	4.48	7.05	1.10
S	13	Jamestown founded 1607	2 Cor. 5: 10-21	4.47	7.06	1.47
		Rogate (Mother's Day)	John 16: 23-30 James 1: 22-27		"Ask, and ye shall receive"	
M	14	Boniface *680	Luke 10: 25-37	4.46	7.07	2.14
T	15	Kaspar Olevianus †1587	Luke 14: 15-24	4.45	7.08	2.49
W	16	Friedrich Rueckert *1788	Luke 15: 1-10	4.44	7.09	3.12
T	17	Julius Koestlin *1826	Acts 1: 1-14	4.43	7.10	3.41
		Ascension Day	Mark 16: 14-20 Acts 1: 1-11		The Ascen- sion	
F	18	Amer. Bapt. Miss. Soc. 1814	Luke 15: 11-32	4.42	7.11	4.13
S	19	India Mission assumed 1884	Luke 16: 1-13	4.43	7.12	4.49
S	20	Josef Haydn †1809	Ezek. 37: 1-13	4.41	7.13	sets
		Exaudi Sunday	John 15: 26-16: 4 1 Peter 4: 8-11		The Comforter promised	
M	21	Lindbergh flies acr. Atl. 1927	Luke 16: 19-31	4.40	7.13	10.06
T	22	Nathaniel Hawthorne †1864	Luke 18: 1-8	4.39	7.14	11.08
W	23	Girolamo Savonarola †1498	Luke 18: 9-14	4.38	7.15	11.57
T	24	John G. Paton *1824	Luke 19: 11-28	4.38	7.16	A.M.
F	25	Ralph W. Emerson *1803	John 10: 1-16	4.37	7.17	12.45
S	26	Luther under ban 1521	Acts 1: 15-26	4.36	7.18	1.07
S	27	John Calvin †1564	Joel 3: 1-5	4.36	7.19	1.34
		Pentecost Sunday	John 14: 23-31 Acts 2: 1-13		The gift of the Holy Spirit	
M	28	John Eliot †1690	Acts 2: 1-13	4.35	7.19	1.59
T	29	Turks storm Con'tinople 1453	Acts 2: 37-47	4.35	7.20	2.23
W	30	<i>Memorial Day</i>	Acts 3: 1-10	4.34	7.21	2.43
T	31	Walt Whitman *1819	Acts 5: 1-11	4.34	7.22	3.06

MOON'S PHASES

Full Moon, 4th, 2:12 P. M. New Moon, 19th, 7:14 A. M.
Last Quarter, 12th, 2:50 P. M. First Quarter, 26th, 3:12 A. M.

And one cried unto another, and said, Holy, holy,
holy, is the Lord of hosts: the whole earth is full of
his glory. Isa. 6:3.

Week	Days Month	June 1928			Sun rises	Sun sets	Moon rises
		MEMORABLE DAYS		Bible Readings	HM	HM	HM
F	1	J. F. Oberlin	†1826	Acts 5: 14-26	4.33	7.22	3.31
S	2	Robert Brown	†1631	Acts 5: 27-42	4.33	7.23	4.00
S	3	Hudson Taylor	†1905	1 John 5: 4-13	4.32	7.24	4.34
		Trinity Sunday		John 3: 1-15 Romans 11: 33-36			Jesus and Nicodemus
M	4	1st Bible print. in Am.	1743	Acts 7: 51-59	4.32	7.24	5.13
T	5	Karl Maria v. Weber	†1826	Acts 8: 26-40	4.32	7.25	rises
W	6	First Y. M. C. A. estab.	1844	Acts 9: 1-16	4.31	7.26	10.30
T	7	John Hus	*1369	Acts 9: 17-31	4.31	7.26	11.11
F	8	Aug. Herm. Francke	†1727	Acts 10: 1-16	4.31	7.27	11.46
S	9	Wm. Carey	†1834	Acts 10: 17-33	4.31	7.27	A.M.
S	10	Franz Tholuck	†1877	Acts 10: 34-48	4.31	7.28	12.17
		First Sun. a. Trinity		Luke 16: 19-31 1 John 4: 16-21			Children's Day
M	11	Roger Bacon	†1294	Acts 12: 1-17	4.30	7.28	12.46
T	12	Chas. Kingsley	*1819	Acts 13: 1-15	4.30	7.29	1.13
W	13	Luther marries	1525	Acts 13: 38-52	4.30	7.29	1.40
T	14	Flag Day	1777	Acts 14: 1-18	4.30	7.30	2.09
F	15	Magna Charta	1215	Acts 14: 19-28	4.30	7.30	2.42
S	16	Johan Tauler	†1361	Acts 16: 1-15	4.30	7.31	3.21
S	17	Charles Gounod	*1818	Phil. 1: 1-26	4.30	7.31	4.05
		Second Sun. a. Trinity		Luke 14: 16-24 1 John 3: 13-18			The great supper
M	18	Albert Knapp	†1864	Acts 16: 16-28	4.30	7.31	sets
T	19	Ludwig Richter	†1884	Acts 16: 29-40	4.31	7.32	9.48
W	20	Basel Mission Institute	1820	Acts 17: 1-15	4.31	7.32	10.31
T	21	J. G. Hamann	*1788	Acts 17: 16-34	4.31	7.32	11.06
F	22	James Whitcomb Riley	†1916	Acts 19: 1-22	4.31	7.32	11.36
S	23	Elmhurst College dedi.	1873	Acts 19: 23-40	4.31	7.32	A.M.
S	24	Johann Brenz	*1498	Eph. 4: 1-13	4.32	7.33	12.02
		Third Sun. a. Trinity		Luke 15: 1-10 1 Peter 5: 6-11			The lost sheep
M	25	Augustana Presented	1530	Acts 20: 1-16	4.32	7.32	12.25
T	26	China opened for Miss.	1858	Acts 21: 17-30	4.32	7.33	12.48
W	27	Helen Keller	*1880	Acts 21: 31-40	4.33	7.33	1.11
T	28	Jean Jacques Rousseau	*1712	Acts 23: 11-31	4.33	7.33	1.35
F	29	P. P. Rubens	*1577	Acts 24: 27—25: 12	4.34	7.33	2.02
S	30	Raimundus Lullus	†1315	Acts 27: 1-17	4.34	7.33	2.34

MOON'S PHASES

Full Moon, 3rd, 6:14 A. M. New Moon, 17th, 2:42 P. M.
Last Quarter, 10th, 11:51 P. M. First Quarter, 24th, 4:47 P. M.

And ye shall hallow the fiftieth year, and pro-
claim liberty throughout the land unto all the in-
habitants thereof: It shall be a jubilee unto you.
Lev. 25: 10.

Week	Days Month	July 1928			Sun rises HM	Sun sets HM	Moon rises HM
		MEMORABLE DAYS		Bible Readings			
S	1	Harriet Beecher Stowe †1896	1896	Romans 12: 1-8 Luke 6: 36-42 Romans 8: 18-23	4.34	7.33	3.13
		Fourth Sun. a. Trinity				The mote and the beam	
M	2	Emmaus Asyl. opened	1893	Acts 27: 18-32	4.35	7.33	3.58
T	3	Egede lands in Greenl'd	1721	Acts 27: 33-44	4.35	7.32	4.47
W	4	<i>Independence Day</i>	1776	Acts 28: 1-10	4.36	7.32	5.45
T	5	Sir John Oldcastle	*1360	Acts 28: 11-20	4.37	7.32	rises
F	6	John Paul Jones	*1747	Acts 28: 21-31	4.37	7.32	10.20
S	7	Hawaii annexed	1899	Genesis 1: 1-22	4.38	7.31	10.49
S	8	Count Zeppelin	*1838	Psalms 136: 1-26	4.38	7.31	11.17
		Fifth Sun. a. Trinity		Luke 5: 1-11 1 Peter 3: 8-15		The marvelous draught of fishes	
M	9	Arnold Winkelried	†1386	Genesis 1: 23-31	4.39	7.31	11.42
T	10	Wm. of Orange	†1584	Genesis 2: 7-24	4.40	7.30	A.M.
W	11	John Q. Adams	*1767	Genesis 3: 1-24	4.40	7.30	12.09
T	12	Fritz Reuter	†1874	Genesis 4: 1-16	4.41	7.29	12.40
F	13	Treaty of Berlin	1878	Genesis 6: 5-22	4.42	7.29	1.15
S	14	J. A. Neander	†1850	Genesis 7: 1-24	4.42	7.28	1.59
S	15	Jerusalem taken	1099	Psalms 91: 1-16	4.43	7.28	2.48
		Sixth Sun. a. Trinity		Matt. 5: 20-26 Romans 6: 3-11		The righteousness of the Pharisees	
M	16	The Hegira	622	Genesis 8: 1-22	4.44	7.27	3.48
T	17	Chr. Schwarz in India	1750	Genesis 11: 1-9	4.45	7.27	4.56
W	18	Infallibility of Pope	1870	Genesis 12: 1-9	4.46	7.26	sets
T	19	Miss. Tanner and Jost	1885	Genesis 13: 1-18	4.46	7.25	9.34
F	20	Armada defeated	1588	Genesis 14: 8-24	4.47	7.25	10.02
S	21	Julius Sturm	*1816	Genesis 18: 1-15	4.48	7.24	10.27
S	22	Battle of Tours	732	Psalms 25: 1-22	4.49	7.23	10.51
		Seventh Sun. a. Trinity		Mark 8: 1-9 Romans 6: 19-23		The feeding of the 4000	
M	23	Prof. A. Irion	†1870	Genesis 18: 16-33	4.50	7.22	11.13
T	24	Thos. a Kempis	†1471	Genesis 19: 1-28	4.51	7.22	11.36
W	25	Prof. Ph. Meusch	†1880	Genesis 22: 1-19	4.51	7.21	A.M.
T	26	Robert Fulton	*1765	Genesis 24: 1-15	4.52	7.20	12.02
F	27	Gustav Knack	†1878	Genesis 24: 17-33	4.53	7.19	12.33
S	28	Fourteenth Amend.	1868	Genesis 24: 50-67	4.54	7.18	1.08
S	29	Wm. Wilberforce	†1833	Psalms 112: 1-10	4.55	7.17	1.50
		Eighth Sun. a. Trinity		Matt. 7: 15-23 Romans 8: 12-17		The false prophets	
M	30	William Penn	†1718	Genesis 27: 1-25	4.56	7.16	2.39
T	31	Ignatius of Loyola	†1556	Genesis 27: 26-45	4.57	7.15	3.36

MOON'S PHASES

Full Moon, 2nd, 8:49 P. M. New Moon, 16th, 10:36 P. M.
Last Quarter, 10th, 6:16 A. M. First Quarter, 24th, 8:38 A. M.

**Lay up for yourselves treasures in heaven, where
neither moth nor rust doth corrupt, and where thieves
do not break through nor steal. Matt. 6:20.**

Week	Days	Month	August 1928			Sun	Sun	Moon
			MEMORABLE DAYS		Bible Readings	rises HM	sets HM	rises HM
W	1		Robert Morrison	†1834	Genesis 28: 10-22	4.58	7.14	4.36
T	2		Martyrs under Nero	†64	Genesis 29: 1-20	4.59	7.13	5.44
F	3		Victoria Nyanza disc.	1858	Genesis 31: 1-9	5.00	7.12	rises
S	4		Hans Andersen	†1875	Genesis 32: 1-21	5.00	7.11	9.20
S	5		Gen. Philip Sheridan	†1888	Psalm 34: 1-23	5.01	7.10	9.47
			Ninth Sun. a. Trinity		Luke 16: 1-9 1 Cor. 10: 6-13	The unjust steward		
M	6		Battle of Oriskany	1777	Genesis 33: 1-20	5.02	7.08	10.13
T	7		Henry IV.	†1106	Genesis 37: 1-36	5.03	7.07	10.42
W	8		Norwegian Miss. Soc.	1842	Genesis 39: 1-23	5.04	7.06	11.14
T	9		Francis S. Key	*1780	Genesis 40: 1-23	5.05	7.05	11.53
F	10		Jerusalem destroyed	70	Genesis 41: 1-25	5.06	7.04	A.M.
S	11		Japan abol. paganism	1884	Genesis 41: 26-57	5.07	7.02	12.37
S	12		George Stevenson	†1848	Psalm 23: 1-6	5.08	7.01	1.32
			Tenth Sun. a. Trinity		Luke 19: 41-48 1 Cor. 12: 1-11	Destruction of Jerusalem		
M	13		Jeremiah Taylor	†1756	Genesis 42: 1-38	5.09	7.00	2.38
T	14		Baron H. v. Canstein	*1667	Genesis 43: 1-34	5.10	6.59	3.47
W	15		Panama Canal opened	1914	Genesis 44: 1-18	5.11	6.57	4.58
T	16		Ch. Finney	†1865	Genesis 45: 1-28	5.12	6.56	sets
F	17		Ludwig v. Hofmann	*1861	Genesis 46: 1-7	5.13	6.54	8.27
S	18		Guido Reni	†1642	Job 1: 1-22	5.14	6.53	8.51
S	19		Evangelical Alliance	1846	Job 19: 15-29	5.15	6.52	9.14
			Eleventh Sun. a. Trinity		Luke 18: 9-14 1 Cor. 15: 1-10	The Pharisee and Publican		
M	20		Pastor Joseph Rieger	†1869	Job 2: 1-13	5.16	6.50	9.40
T	21		Moravian Miss. begun	1732	Job 42: 1-17	5.17	6.49	10.03
W	22		Red Cross organized	1864	Exodus 1: 1-14	5.18	6.47	10.32
T	23		Increase Mather	†1723	Exodus 2: 1-25	5.19	6.46	11.04
F	24		St. Bartholo. Massacre	1572	Exodus 3: 1-22	5.19	6.44	11.43
S	25		Council of Nicea	325	Exodus 4: 1-23	5.20	6.43	A.M.
S	26		Fried. Silcher	†1860	Psalm 46: 1-12	5.21	6.41	12.26
			Twelfth Sun. a. Trinity		Mark 7: 31-37 2 Cor. 3: 4-9	The deaf- mute		
M	27		Georg Fried. Hegel	*1770	Exodus 5: 1-23	5.22	6.40	1.22
T	28		Joh. Wolfg. v. Goethe	*1749	Exodus 7: 14-29	5.23	6.38	2.22
W	29		Oliver Wendell Holmes	*1809	Exodus 8: 1-28	5.24	6.37	3.27
T	30		Mel. College taken over	1871	Exodus 9: 1-35	5.25	6.35	4.37
F	31		John Bunyan	†1688	Exodus 10: 1-24	5.26	6.34	5.47

MOON'S PHASES

Full Moon, 1st, 9:30 A. M. New Moon, 15th, 7:49 A. M.
Last Quarter, 8th, 11: 24 A. M. First Quarter, 23rd, 2: 21 A. M.
Full Moon, 30th, 8:34 P. M.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you. Matt. 28: 19, 20a.

Week	Days	Month	September 1928			Sun rises H M	Sun sets H M	Moon rises H M
			MEMORABLE DAYS	Bible Readings				
S	1		Calvin ret. to Geneva 1541	Exodus 11: 1-10		5.27	6.32	7.49
S	2		Hans Lufft †1584	Psalm 77: 1-21		5.28	6.31	8.15
			13th Sun. a. Trinity	Luke 10: 23-37 Gal. 3: 15-22	The good Samaritan			
M	3		<i>Labor Day</i>	Exodus 12: 1-20		5.29	6.29	8.44
T	4		France becomes Repub. 1870	Exodus 12: 21-43		5.30	6.27	9.15
W	5		R. Virchow †1902	Exodus 14: 5-31		5.31	6.26	9.52
T	6		Allan Gardiner †1851	Exodus 16: 1-36		5.32	6.24	10.46
F	7		K. H. v. Bogatzky *1690	Exodus 17: 1-17		5.33	6.23	11.28
S	8		St. Augustine founded 1565	Exodus 32: 1-35		5.34	6.21	A.M.
S	9		G. L. Pasquali †1560	Exodus 20: 1-17		5.35	6.19	12.27
			14th Sun. a. Trinity	Luke 17: 11-19 Gal. 5: 16-24	The Samaritan Leper			
M	10		Perry defeats British 1813	Exodus 34: 1-11		5.36	6.18	1.24
T	11		Hudson River discov. 1609	Numbers 13: 17-33		5.37	6.16	2.43
W	12		Rauhes Haus 1833	Numbers 14: 1-24		5.38	6.14	3.52
T	13		William Farel †1565	Numbers 16: 1-35		5.38	6.13	4.59
F	14		Theodor Storm *1817	Numbers 20: 1-13		5.39	6.11	sets
S	15		First Automobile pat. 1895	Deut. 34: 1-12		5.40	6.09	7.16
S	16		Gustav Adolf Soc. 1842	Psalm 66: 1-20		5.41	6.08	7.40
			15th Sun. a. Trinity	Matt. 6: 24-34 Gal. 5: 25—6: 10	Be not anxious			
M	17		Washington's Farewell 1796	Josh. 3: 1-17		5.42	6.06	8.04
T	18		A. G. Spangenberg †1792	Josh. 24: 1-16		5.43	6.04	8.26
W	19		Elias Schrenk *1831	Judges 4: 1-20		5.44	6.03	9.01
T	20		Temp. sov. of Pope ends 1870	Judges 6: 1-24		5.45	6.01	9.41
F	21		Sir Walter Scott †1832	Judges 7: 1-24		5.46	6.00	10.19
S	22		London Mission Soc. 1795	Judges 16: 4-31		5.47	5.58	11.09
S	23		Rhenish Mission Soc. 1828	Judges 9: 7-21		5.48	5.56	A.M.
			16th Sun. a. Trinity	Luke 7: 11-17 Ephes. 3: 13-21	The widow of Nain's son			
M	24		William Hertz *1835	Ruth 1: 1-22		5.49	5.55	12.05
T	25		First newspaper in Am. 1690	Ruth 2: 1-23		5.50	5.53	1.09
W	26		Fr. Dan. Pastorius *1651	Ruth 4: 1-11		5.51	5.51	2.16
T	27		Evangelical Union 1817	1 Sam. 1: 9-18		5.52	5.50	3.26
F	28		Prot. Orph. Home, St. L. 1858	1 Sam. 3: 1-21		5.53	5.48	4.36
S	29		Pastor J. P. Goebel †1887	1 Sam. 4: 1-18		5.54	5.46	5.48
S	30		George Whitefield †1770	Psalm 78: 54-72		5.55	5.45	7.02
			17th Sun. a. Trinity	Luke 14: 1-11 Eph. 4: 1-6	Jesus heals man with dropsy			

MOON'S PHASES

Last Quarter, 6th, 4:35 P. M. First Quarter, 21st, 8:58 P. M.
New Moon, 13th, 7:21 P. M. Full Moon, 29th, 6:43 A. M.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. 1 Peter 2:9.

Days		October 1928			Sun rises HM	Sun sets HM	Moon rises HM
Week	Month	MEMORABLE DAYS		Bible Readings			
M	1	J. P. G. Muehlenberg	*1746	1 Sam. 7: 1-17	5.56	5.43	7.13
T	2	Johann Gutenberg	†1468	1 Sam. 8: 4-22	5.57	5.41	7.50
W	3	George Bancroft	*1800	1 Sam. 9: 1-20	5.58	5.40	8.32
T	4	Lief Eriksen disc. Am.	1000	1 Sam. 10: 17-27	5.59	5.38	9.22
F	5	Liberia a Republic	1847	1 Sam. 11: 1-15	6.00	5.37	10.20
S	6	First German Colonists	1683	1 Sam. 16: 1-23	6.01	5.35	11.25
S	7	H. M. Muehlenberg	†1787	Psalms 7: 1-18	6.02	5.33	A.M.
		18th Sun. a. Trinity		Matt. 22: 34-46 1 Cor. 1: 4-9	Harvest Festival		
M	8	Van Rijn Rembrandt	†1669	1 Sam. 17: 1-31	6.03	5.32	12.33
T	9	David Brainerd	†1747	1 Sam. 17: 32-54	6.04	5.30	1.43
W	10	Schwabach Conference	1529	1 Sam. 18: 1-16	6.05	5.29	2.48
T	11	New Eden dedicated	1925	1 Sam. 20: 17-42	6.06	5.27	3.52
F	12	America discovered	1492	1 Sam. 24: 1-13	6.07	5.26	4.56
S	13	Kaiserwerth Deac. H.	1836	1 Sam. 26: 1-25	6.08	5.24	5.58
S	14	Battle of Hastings	1066	Psalms 54: 1-9	6.09	5.23	sets
		19th Sun. a. Trinity		Matt. 9: 1-8 Ephes. 4: 22-28	The man sick with the palsy		
M	15	Ger. Ev. Assn. of West	1840	1 Sam. 28: 1-25	6.10	5.21	6.32
T	16	J. Brown, Harpers F'ry	1859	1 Sam. 31: 1-13	6.11	5.20	7.01
W	17	Emmanuel Geibel	*1815	2 Sam. 7: 1-29	6.12	5.18	7.34
T	18	Alaska purchased	1867	2 Sam. 9: 1-13	6.13	5.17	8.14
F	19	Surrender of Yorktown	1781	2 Sam. 12: 1-23	6.14	5.15	8.59
S	20	Philip Schaff	†1893	2 Sam. 15: 1-26	6.15	5.14	9.53
S	21	Battle of Trafalgar	1805	Psalms 3: 1-9	6.16	5.12	10.56
		20th Sun. a. Trinity		Matt. 22: 1-14 Ephes. 5: 15-21	The wedding garment		
M	22	Carl Martel	†741	2 Sam. 16: 5-14	6.18	5.11	11.55
T	23	Wm. Penn lands in Am.	1682	2 Sam. 17: 1-23	6.19	5.10	A.M.
W	24	Pastor O. Lohr to India	1867	2 Sam. 18: 1-15	6.20	5.08	1.03
T	25	Thomas Macauley	*1810	2 Sam. 18: 24-33	6.21	5.07	2.12
F	26	Barmen Mission Inst.	1832	2 Sam. 24: 1-25	6.22	5.06	3.23
S	27	Mich. Servetus burned	†1553	1 Kings 3: 1-15	6.23	5.04	4.36
S	28	Eden Theo. Sem. dedi.	1883	2 Chron. 34: 14-28	6.24	5.03	5.54
		21st Sun. a. Trinity		John 2: 13-21 Gal. 2: 16-21	Cleansing of the Temple		
Reformation Day Offering for Eden Theological Seminary							
M	29	Alfred the Great	†900	1 Kings 3: 17-28	6.25	5.02	rises
T	30	Hiram Bingham	*1789	1 Kings 5: 1-18	6.26	5.01	6.25
W	31	Luther's 95 Theses	1517	1 Kings 10: 1-13	6.27	4.59	7.12

MOON'S PHASES

Last Quarter, 5th, 11:06 P. M.	First Quarter, 21st, 3:06 P. M.
New Moon, 13th, 9:56 A. M.	Full Moon, 28th, 4:43 P. M.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Eph. 3:20, 21.

Week	Days Month	November 1928		Sun rises H M	Sun sets H M	Moon rises H M
		MEMORABLE DAYS	Bible Readings			
T	1	Stamp Act 1765	1 Kings 11: 4-13	5.29	4.58	8.10
F	2	Jenny Lind †1887	1 Kings 12: 1-15	6.30	4.57	9.15
S	3	Wm. Cullen Bryant *1794	1 Kings 12: 16-33	6.31	4.56	10.35
S	4	Mendelssohn-Barth. †1847	Proverbs 15: 1-21	6.32	4.55	11.33
		22nd Sun. a. Trinity	Matt. 18: 23-35 Phil. 1: 3-11	The slothful servant		
M	5	Hans Sachs *1494	1 Kings 14: 1-18	6.33	4.54	A.M.
T	6	Gustavus Adolphus †1632	1 Kings 16: 29-17: 7	6.34	4.53	12.41
W	7	Oath of Ruetli 1307	1 Kings 17: 8-24	6.36	4.52	1.46
T	8	John Milton †1674	1 Kings 18: 1-24	6.37	4.51	2.49
F	9	Emil Frommel †1896	1 Kings 18: 25-46	6.38	4.50	3.50
S	10	Martin Luther *1483	1 Kings 19: 1-21	6.39	4.49	4.51
S	11	Armistice Day 1918	Psalms 10: 1-18	6.40	4.48	5.51
		23rd Sun. a. Trinity	Matt. 22: 15-22 Phil. 3: 17-21	Tribute to Caesar?		
M	12	Theodore Passavant †1864	1 Kings 21: 1-29	6.41	4.47	sets
T	13	Stephen Gardiner †1555	1 Kings 22: 14-37	6.42	4.46	5.34
W	14	Gottfr. W. Leibniz †1716	2 Kings 2: 1-15	6.44	4.45	6.11
T	15	Johann Kepler *1630	2 Kings 4: 1-16	6.45	4.44	6.57
F	16	Wm. Heinrich Riehl †1897	2 Kings 4: 18-37	6.46	4.43	7.46
S	17	David Zeisberger †1808	2 Kings 5: 1-17	6.47	4.43	8.42
S	18	Ludwig Hofacker †1828	Proverbs 15: 19-33	6.48	4.42	9.41
		24th Sun. a. Trinity	Matt. 9: 18-26 Col. 1: 9-14	Jairus' daughter		
M	19	Franz Schubert †1828	2 Kings 5: 19-27	6.49	4.41	10.48
T	20	John Williams †1839	Jonah 1: 1-16	6.51	4.41	11.55
W	21	Fr. D. Schleiermacher *1768	Jonah 2: 1-11	6.52	4.40	A.M.
T	22	Andreas Hofer *1767	Jonah 3: 1-10	6.53	4.39	1.02
F	23	Gust. Wangemann *1823	Jonah 4: 1-11	6.54	4.39	2.11
S	24	John Knox *1572	2 Kings 17: 1-28	6.55	4.38	3.22
S	25	G. Tersteegen *1697	Psalms 126: 1-6	6.56	4.38	4.38
		Memorial Sunday—Offering for Ministerial Relief				
		25th Sun. a. Trinity	Matt. 24: 15-28 1 Thess. 4: 13-18	Signs of the Second Coming		
M	26	Wm. Cowper *1731	2 Kings 22: 1-20	6.57	4.37	5.56
T	27	Hoosac Tunnel opened 1873	Daniel 1: 1-21	6.58	4.37	7.17
W	28	Washington Irving †1859	Daniel 3: 1-13	6.59	4.37	rises
T	29	<i>Thanksgiving Day</i>	Daniel 3: 14-30	7.00	4.36	6.57
F	30	Mark Twain *1835	Daniel 5: 1-30	7.01	4.36	8.07

MOON'S PHASES

Last Quarter, 4th, 8:06 A. M.	First Quarter, 20th, 7:36 A. M.
New Moon, 12th, 3:35 A. M.	Full Moon, 27th, 3:06 A. M.

And it shall come to pass in that day, that the root of
Jesse, that standeth for an ensign of the peoples, unto him
shall the nations seek; and his resting-place shall be glorious.
Isaiah 11: 10.

Week	Days Month	December 1927		Sun rises	Sun sets	Moon rises
		MEMORABLE DAYS	Bible Readings	HM	HM	HM
S	1	Abr. a Santa Clara †1709	Daniel 6: 1-39	7.02	4.36	9.20
S	2	Monroe Doctrine 1823	Psalms 24: 1-10	7.03	4.35	10.30
		First Sun. in Advent	Matt. 21: 1-9 Romans 13: 11-14		The triumphal entry	
M	3	Francis Xavier †1552	Ezra 1: 1-11	7.04	4.35	11.37
T	4	Westminster Standards 1646	Ezra 3: 1-13	7.05	4.35	A.M.
W	5	Wolfgang Mozart †1791	Ezra 4: 1-24	7.06	4.35	12.41
T	6	Nikolaus †342	Ezra 6: 1-18	7.07	4.35	1.43
F	7	Const. Tischendorf †1874	Neh. 1: 1-11	7.08	4.35	2.44
S	8	Martin Rinkart †1649	Neh. 2: 1-10	7.09	4.35	3.44
S	9	Sir Anth. van Dyck †1641	Joel 2: 1-13	7.10	4.35	4.45
		Second Sun. in Advent	Luke 21: 25-36 Romans 15: 4-13		The Judgment Day	
M	10	Treaty of Paris 1898	Neh. 2: 11-20	7.11	4.35	5.45
T	11	Adolf Stoecker *1835	Neh. 4: 1-17	7.12	4.35	6.46
W	12	Franz Abt †1819	Neh. 6: 1-19	7.12	4.35	sets
T	13	Philips Brooks *1835	Neh. 8: 1-18	7.13	4.35	5.44
F	14	South Pole disc. 1912	Neh. 13: 1-22	7.14	4.35	6.36
S	15	Isaac Walton †1683	Daniel 2: 1-26	7.15	4.36	7.36
S	16	I. R. Agassiz †1873	Mal. 3: 1-6	7.15	4.36	8.39
		Third Sun. in Advent	Matt. 11: 2-10 1 Cor. 4: 1-5		John in prison	
M	17	John G. Whittier *1807	Dan. 2: 27-49	7.16	4.36	9.46
T	18	J. G. Herder †1803	Luke 1: 5-23	7.17	4.37	10.49
W	19	Bayard Taylor †1878	Luke 1: 26-38	7.17	4.37	11.56
T	20	Katherine Luther †1552	Luke 1: 45-56	7.18	4.38	A.M.
F	21	Pilgrims land 1620	Matt. 1: 18-25	7.18	4.38	1.02
S	22	Dwight L. Moody †1899	Luke 1: 57-80	7.19	4.39	2.13
S	23	Cotton Mather †1652	Isa. 11: 1-9	7.19	4.39	3.27
		Fourth Sun. in Advent	John 1: 19-28 Phil. 4: 4-7		The Baptist's testimony	
M	24	<i>Christmas Eve</i>	Luke 2: 1-14	7.20	4.40	4.45
T	25	Christmas Day	John 1: 1-14	7.20	4.40	6.03
			Luke 2: 1-14 Titus 2: 11-14		Birth of Jesus	
W	26	Stephen, first martyr A.D. 35	Luke 2: 15-21	7.21	4.41	7.18
T	27	David Nietschmann *1696	Luke 2: 22-40	7.21	4.41	rises
F	28	Rev. Dewald to Hond. 1919	Matt. 2: 1-12	7.21	4.42	6.55
S	29	Wm. E. Gladstone *1809	Matt. 2: 13-23	7.21	4.43	8.01
S	30	New Mexico purchased 1853	Jer. 31: 15-22	7.22	4.44	9.21
		Sunday after Christmas	Luke 2: 33-40 Gal. 4: 1-7		Simeon and Hannah	
M	31	<i>New Year's Eve</i>	Psalms 90	7.22	4.44	10.29

MOON'S PHASES

Last Quarter, 3rd, 8:32 P. M.	First Quarter, 19th, 9:43 P. M.
New Moon, 11th, 11:06 P. M.	Full Moon, 26th, 1:55 P. M.

John, the Disciple of Love

ESTHER L. KOCH

There have been many men named John in the long line of noted religious leaders: John the Baptist, "the disciple whom Jesus loved," Chrysostom, Hus, Wyclif, Calvin, Knox, Milton, Bunyan, Wesley, all bore the name of John. It is John, the "Beloved Disciple," whose life and character we would try to picture in this article.

The picture of this "Disciple of Love" on the cover page is taken from a statue made by Thorwaldsen, the famous Danish sculptor. It is one of a group of statues comprising that of Christ and the Twelve Apostles and a number of reliefs depicting scenes from the life of Christ, which we find in the Church of Our Lady, at Copenhagen. The product of Thorwaldsen's imagination is unique because of the simple nature and harmonious expression he gave to the character of each, according to the Protestant point of view.

John, the younger brother of James, and undoubtedly the youngest of all the disciples, came from Bethsaida, the city of Peter and Andrew (John 1: 44; Luke 5: 10). The family, so far as known to us, consisted of four persons: the father Zebedee, and the mother Salome, James, apparently the elder brother, since he is named first, and John.

Zebedee owned fishing vessels and had hired fishermen (Mark 1: 20), while Salome, the mother, ministered to the Lord of her substance (Luke 8: 3) and was one of the women who came with Jesus on his last sad journey to Jerusalem (Luke 23: 55; Mark 16: 1). John was also acquainted with the highpriest, but this acquaintance must be placed into the period preceding his intimate association with the Master (John 18: 15). He may even have possessed a house in Jerusalem, according to John 19: 27, into which he received the mother of our Lord. All this seems to intimate that John belonged to the respectable (socially and economically) class of people, and although termed "unlearned" (Acts 4: 13) was educated according to the best standards of the Jewish people, even if he was not versed in rabbinical law. The prosperous condition of the family was undoubtedly due to the then very lucrative business of fishing, and to the considerable commerce which was connected with it. Salome's ambitious request for her sons shows that she was anxiously looking for the establishment of the Kingdom (Mark 10: 35 ff.).

As John had passed quietly from his own home to the baptism of John the Baptist, he seems also to have passed without any violent crisis from the school of the latter to that of Jesus. It was a gradual development; there was no shock or rupture. He followed the inward drawing, the Father's teaching, in order to rise from step to step to the summit of truth. In the spiritual world, John, by this calm and continuous development of his character, appears to be just the opposite of Paul.

John's first recorded acquaintance with the Master dates from the

period when the Baptist points to him as the "Lamb of God" (John 1: 36). John probably accompanied Jesus during a part of the year of obscurity (the period of which little is recorded of the Master's doings), and to his home in Nazareth, going through Samaria (John 2, 3, 4) because he describes the scene from the point of view of an eyewitness. Returning to his home, he resumes the profession of his family, until he is finally and definitely called (Luke 5). From then on he is found continuously in the little band of followers and he, with Peter and James, formed the inner circle witnessing the reawakening of Jairus' daughter, the transfiguration and the agony in Gethsemane. In all this there is nothing characteristic of John to be noted, he is simply one of three. But there is something characteristic in the incident recorded in Luke 9: 54, where James and John wish to call down fire from heaven on a Samaritan village which had refused them hospitality. From this we can infer something of the earnestness, zeal, and enthusiasm of John and James and of their high sense of what was due to their Master.

Again it is Peter, James, John and Andrew who asked Jesus about the prophecies he had uttered: "Tell us, when shall these things come to pass? and what shall be the sign when these things are all about to be accomplished?" (Mark 13: 4). To Peter and John was also entrusted the preparation for the keeping of the Passover (Luke 22: 8).

John was one of those natures which live more within themselves than without. While Peter occupied the foreground of the scene, John kept himself in the background, drinking in love and light, and it was this unobtrusive manner which so well suited his receptive and profound nature. And we can well understand the charm which this character must have had for our Lord.

But there is one time when John stands alone, and asks a question which we may consider characteristic of him: "Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us." (Mark 9: 38; Luke 9: 49.)

John was thus prominent among the disciples, and was conscious of the position he held, and of his intimate connection with the Master. He was a man of fiery zeal with a tendency toward intolerance and exclusiveness. The zeal and intolerance are manifested in the desire to call down fire upon the Samaritan village, and the tendency toward exclusiveness is shown in the request of his mother as to the place her sons should occupy in the Master's Kingdom. They desire to hold the highest positions.

These tendencies were never encouraged by Jesus, but were again and again rebuked by him. But nevertheless these tendencies reveal the character of the man. Although he is represented as an affectionate lover of Jesus, his is not a soft effeminate character as is so often portrayed, but occasionally gives show of the intense zeal and energy which he possesses. He, together with his brother James, is called "Boanerges, sons of thunder" (Mark 3: 17) which, whatever else may

be meant by it, means strength, unexpectedness, and zeal approaching the spirit of violence.

The full narrative of Lazarus' reawakening (which he alone records, ch. 11), shows that he was an eye-witness, if not an intimate friend of the family. It was John who followed Jesus after the arrest and entered into the courtyard (John 18: 15), and together with Mary Magdalene and Mary the mother of Jesus, accompanied the Master to Calvary. To Peter, Jesus had entrusted the direction of the church; but it was to John that Jesus gave the care of his mother (John 19: 27). And on Easter morning it was to Peter and John that Mary Magdalene runs with the message of the open grave (John 20: 18).

Many incidents recorded by Luke in Acts shows Peter and John as being together. Together they went to the Temple; together they witnessed; together they were imprisoned. After Stephen's martyrdom, Peter and John apparently remained in Jerusalem, all others having fled. At Paul's second visit at Jerusalem, John and Peter gave him the hand of fellowship, agreeing that Paul should go as apostle to the heathen (Gal. 2: 9).

According to tradition, John never had any other spouse than the church of his Lord, nor any other family than that which he salutes by the name of "my children" in his epistles. He was banished to the isle of Patmos under the rule of Domitian in 95 A. D. (Rev. 1: 9), and it was there that he received the visions recorded in this book. The seven churches in Western Asia Minor were his especial care (Rev. 1: 10, 11).

Jerome, one of the old church fathers, records that when John was too old to come to the meetings of the Christians at Ephesus, he was carried there by strong young men. As he was old and feeble and could no longer speak from the pulpit where he worshipped, he sat through the service with that light on his face which comes from no earthly source. At the end of the service, when the minister would ask him to say just a word to the people by way of benediction, he would say, smilingly: "Little children, love one another." This would be his only message, and when asked for an explanation for this single message, he answered, "It is the Master's command, and one who loves has done enough."

The idea had gained ground that John would not die according to the words which Jesus had addressed to him: "If I will that he tarry till I come, what is that to thee?" (John 21: 22). And from Augustine we learn that even his death did not cause this strange idea to die out. In his Treatise 124, on the Gospel of John, he relates that, according to some, John was still living—peacefully sleeping in his grave, proof of which was furnished by the fact that the earth was gently moved by his breathing. Isadore of Seville states that, "when he (John) felt that the day of his departure was come, he caused his grave to be dug; and bade his brethren farewell, he laid himself down in it as if in a bed—which, he says, leads some to allege that he is still alive." Others

say that he was taken up to heaven, as Enoch and Elijah were. But according to the tradition universally accepted in the church, John survived until the time of Trajan 98 A. D., and according to a letter of Polycrates he was buried at Ephesus.

John's thoughts and feeling became so identified with the Master's that he reflects Jesus' deeper and spiritual discourses which none other records. Where the other Gospel writers set forth the humanity of Jesus, John sets forth the divinity of the Christ.

Ardor of affection and vividness of intuition seem to have been the two dominant traits in John's nature. And it must have been these two tendencies which brought about the very close personal union between the disciple and his Master. Nevertheless he was rebuked and corrected by the Master when he was in the wrong. And John was not the kind of a man who would let such criticism go by without profiting by it. Thus the vehemence of his disposition was held in check, and, while still in existence it was under control, and allowed to have vent only on occasions when it was permissible or necessary. In his writings we see this vehemence directed against those who refused to believe in, or acknowledge, Jesus.

But love also has its side of vehemence and the intensity of our love toward a person or a cause may be measured by the intensity of aversion or hatred we bear toward their contradictories. And that fervent youth who was so devoted to his Master carried with him to the end the same disposition which was characteristic of him from the beginning.

John, the Apostle, differs greatly from Peter and Paul. He could not have laid the foundations of the Christian church, like Peter; nor could he have contended against Jewish Rabbism and composed the epistles to the Galatians and Romans as Paul did. But it was John who, in the closing period of the apostolic age, put the finishing touch upon the development of the primitive church, which Peter had founded and Paul had freed.

He bequeathed to the world three great works in which he exalted to their sublime perfection those three supreme intuitions in the Christian life:—that of the person Christ, in the Gospel; that of the individual believer, in the first Epistle; and that of the Church, in the Apocalypse. One of John's own expressions sums up and binds together these three works:—*eternal life abiding in us*. Through his writings and his person, John as it were, is the earthly anticipation of the divine festival.

So John, the "Disciple of Love" will ever remain such, for in all his writings this one word "love" stands out clearly. "Let us not love in word nor in tongue, but in deed and in truth. He that loveth hath passed from death unto life; he is born of God; he knoweth God. And he that dwelleth in love, dwelleth in God and God in him, for God is love."

THE MUTINEER

FREDERICK J. LIESMANN

I am dead. I, John Adams, able seaman, mutineer, murderer, who set down herewith the log of my life, am dead. And yet I live in the persons of other men and women. Those who died by my hand and because of me are dead; but they, also, live in the persons of other men and women. I slew my brethren and their blood cried out from the ground to condemn me—even as Cain was cursed by his brother's blood—but I lived to hear the blood of my murdered brethren bless me; for, by the grace of God, I lived two lives and my spirit animated the bodies of two men. Alas for poor John Adams, the first! His bones have long since moldered into earth. But the second John Adams shall live as long as God lives. And they who mourned at my death—when they might have rejoiced in it—may well revere my memory, for I found for them the greatest treasure in human history. On a lonely bit of land in the Southern Pacific, thousands of miles off the grand highways of humanity, I found for them the Key to Eternal Life.

Captain Bligh was the evil genius of the ship. He dribbled her white deck with the warm blood of men who might have loved and revered him, for he had sailed with great Cook. He flayed the flesh from their backs with the Cat and flung them, broken-headed, into the stifling heat of the brig—to nurse their shameful wounds as they might and beg for a sip of water on days when life was almost intolerable even under the awnings of the upper deck. He stamped the ill-fortune of his own viciousness and cruelty upon the poor old "Bounty" and it followed her like a curse.

I can see him still, red-faced with rum and anger, a figure-head of hatred and despair. Oh, how we hated him! Hated him! How we cursed him out of the depths of our souls and invoked such semblance of God as our dull imaginings might cast together to bring down the wrath of the sea upon him and deliver him to the torment of wind and wave and burning sun. In the end we had our way; and although he had the king's warrant to back him in his evil and cruelty and the hard sea law of England to threaten with death those who disputed his will, we delivered him to the senseless, soulless, merciless torment of wind and wave and burning sun. For forty-one fearful days these three wrung the flesh and blood from his body, bit by bit and drop by drop, and pared down the soul of him by miserly inches until there was naught left but the sheer agony of a living death—and we were insanely happy at the news of it!

We were cruel men, even in those cruel times, but Second Lieutenant Fletcher Christian, who led us to our fearful deed and more fearful punishment, was as cruel and merciless as the sea by which he lived. A masterless man was Christian, tempered like the blind lightning, but he was cast from the mold of heroes; for even in the shadow of the gallows, with naught to back him but his own mercurial wit and iron courage, he defied the king and the sea law and fulfilled his own

will. Second Lieutenant Fletcher Christian played chess with the devil, with his own soul at stake, and won every move—except the last! Yet I doubt that the devil really got his soul, for all his great, heroic qualities—and none of his evil nature—passed on to the glad and glorious generations which followed him, to battle for the Lord. And I, John Adams, able seaman, mutineer and murderer, regenerated by the grace of God, put the sword of righteousness into their hands and sent them forth into the fight. Glory to God in the highest! I died happily. Glory to God!

Strangely enough, when we left Spithead in the year of our Lord, 1787, we were on an errand of Christian progress. We had orders to transport specimens of the bread-fruit from Tahiti, in the island wilderness of the Southern Pacific, to the West Indian Islands. Those thousands of weary leagues to Tahiti made an eventful voyage. It might have been, at last, a glorious memory but Bligh made it a hell of cold and heat and hunger and thirst and cruelty for us who were but poor, dumb-witted, uneducated men; the dregs of England. In a word—sailors.

Had we come to a civilized port with a law to restrain our passions we might have called it only one more horrible voyage and forgotten it; but, alas, we came to Tahiti, a languorous paradise which knew no law.

Tahiti exists only for those who have ample resources of wealth or the courageous spirit of adventure; but to all who come it pays a princely reward. A living emerald is Tahiti, dreaming upon the heaving bosom of a turquoise sea. Around Tahiti the clouds stand in snowy pillars whose sun-silvered heads look down from dizzy heights on blue mountains wreathed like brides with the gossamer mists of ocean. Within the profound depths of her forests crystal cataracts plash riotously among the mossy rocks and fill the air with a delightful coolness; and slim silver bars of sunlight stream down among the cathedral arches of the trees, with wavering rainbows of water-mist and banks of gorgeous flowers at their feet and bright-hued birds and butterflies flicking in and out of them like animate jewels. By the sea-rim of Tahiti the long blue rollers sparkle while on the reefs and pour over their crests in jade-green waterfalls that glitter like showers of broken glass; and there are stretches of smooth white sand beneath the stately green palms which are as clean and calm and sweet-scented as a lady's boudoir. There are coral lagoons there whose amethystine waters reflect the palm-tops swaying against the brilliant sky; and by their rims, where slim canoes are drawn up on the white sand, there are delightfully intimate little thatched houses—and people.

Brown mermen and mermaids; magnificent statues of living bronze, black of hair, lustrous of eye; forthright pagans, as Pan was pagan; their sensibilities perfectly attuned to the sensual; exotic creatures who revel in the sheer joy of life. And at night, when the great stars flame like lilies in the velvet sky, there is a pleasant odor of wood

smoke and roasting feasts, the soft throb of tom-tom and string and song and lithe forms dancing—alluring, intoxicating. The Tahiti we knew was a Nirvana of the South Seas; a place where one lost his identity and became a part of all that lived. It may be different now, but in all my hard and wicked life it stands forth clearly as the one earthly Paradise—and may God forgive me for that wanton memory. It will not die.

We were at Tahiti twenty-three wonderful weeks and when we hove anchor and came again under the bestial cruelty of Bligh we were heartsick and homesick and disillusioned, like men who awake from the dreams of opium. Perhaps this was at the bottom of our crime, but I think the thing which put the spark of life into it was that Bligh insulted the proud and sensitive spirit of Second Lieutenant Fletcher Christian. He might better have attempted to steal away the cub of a tigress. So far as we were concerned, when Christian came to us with his dark project, we in our hopeless misery, realized only that, in him, we had for a leader a human tiger whose will could be thwarted only by death and who would not hesitate to inflict death to fulfill his purpose.

For reasons of my own I shall use the true names of only Lieutenant Christian, Midshipman Young, Corporal Churchill, Seaman Thompson and myself. The rest are fictitious, except those of Bligh and First Lieutenant Hayward, whose names I have no reason to disguise. Names do not matter, anyway. God has them all correctly written on his record. And that is all that counts.

We were three weeks out of Tahiti when Bligh beat the lad, Frazier, into unconsciousness and on that night we made the decision to take the ship at dawn. We were twenty-five, all told, out of a crew of forty-five souls.

The "Bounty" was heaving idly to a light northwest wind and it was hardly light enough to recognize a man at half the ship's length when we turned out and seized the musket racks. I recall that we were very orderly and quiet and I clearly remember the watch on deck, mere shadows against the rising dawn, staring at us in unsuspecting curiosity. Christian immediately ordered us to load with ball and when we had done so he went with five villains to turn out the Captain and First Lieutenant Hayward. I do not know what happened in the cabin but, brave as they were, Bligh and Hayward realized that the game was up and that resistance was worse than useless. The loyal seamen took the matter with ill grace, for when the boatswain piped all hands to the deck there was something of a scuffle at the mainmast. We knocked three or four of them down with our muskets before they understood that we had the upper hand of them.

Christian was a man of few words. He bluntly announced his intention of putting Bligh adrift in an open boat and gave all hands the alternative of joining our enterprise or going adrift with the Captain. They gaped at this and it seemed to me that some of them turned

pale in their ruddy faces, but they merely stood in dumb wonder, unable to believe that human beings were capable of such a thing. Bligh flushed angrily and endeavored to call Christian back to his duty.

"Sir," said the Second Lieutenant—and his face was as hard as flint—"you are not fit to sail with honest mariners. You shall go into the boat in any case but if you give me any of your insolence you will be put into that boat in such a condition as will make death seem like Paradise to you."

"Shoot the beast!" growled MacNab. This man had endured much.

Christian silenced him with a look and put the question to Hayward.

The First Lieutenant answered with a smile of bitter contempt.

Christian addressed the loyal seamen behind their officers, "Once more and for the last time, will you go with us or with the boat?"

They hitched at their trousers and spat, after the manner of their kind, but they were silent. I can see them yet, their burning eyes peer angrily beneath lowered brows; but they were loyal English sailors, God rest their souls, and stood true to their duty. Yet one, at the end of the line, his face still streaked with blood from a musket-stroke, cursed Christian for a coward and a traitor.

"Shoot us, beast, and have done with it," said this man. "You have not the courage or conscience to shoot us."

Christian seized a musket but Hayward begged him to remember the man's condition and desist.

"Clear away the long-boat," ordered the Second Lieutenant shortly.

They put over the long-boat, and we gave them one hundred and fifty pounds of bread, some pieces of pork, a bit of rum and a hogs-head of water. Mark you, there were twenty men in that boat and their nearest haven was Timor, off the north coast of Australia, *nearly four thousand miles away!* We set them adrift off Tofoa, one of the Friendly group.

"This is but poor provision, mates," remarked Lieutenant Hayward with a wry smile, "but bear me witness, we die only by the will of God."

"Whaur ye hae sowed thistles ye canna hope to reap roses," bitterly retorted MacNab—and we applauded his wit, unmindful that, later, we were to learn the full import of that terrible truth ourselves.

At that moment, Frazier, still weak from his manhandling of the day before, staggered to the rail and gave Hayward a compass and quadrant. The First Lieutenant thanked him earnestly for his humanity—Bligh was like a man in a stupor—and they shoved off. We put the "Bounty" about and stood for Tahiti. The longboat dwindled to a mere speck on the great waste of water and disappeared. And that was the last I ever saw of those brave and loyal men.

We carried our guilty conscience with us to Tahiti, but we had a grudge against God and we nourished ourselves with this idle food until in the course of time, which heals almost all wounds, we became

somewhat reconciled to our situation and began to enjoy the old life of care-free idleness and revelry with something of the old zest.

I shall not say that God had set a curse on us. We had enough against our souls as it stood; and I feel that, probably, he drew apart from us and allowed us to have our own way. Neither shall I say that Corporal Churchill was wrong. You may judge for yourself whether we should have followed Churchill's example and fully incorporated ourselves into the social life of Tahiti or whether he should have maintained our age-old tradition of the white man's superiority and kept something between us and the native people. Whichever may have been the right course, Churchill mingled freely with the Tahitians, won their love and confidence and, in the end they made him a chief. They crowned him with flowers and feasted him; they pledged to him their homage and obedience and put into his hands his share of the government of the island. And this went bitterly against our feelings. However, we accepted the situation with such grace as we could muster and awaited the turn of events.

We had not long to wait. A speck appeared upon the horizon. It grew into a cloud of canvas—a ship. She stood straight into the harbor; we heard the rumble of her anchor chains and as she swung to her cable we saw the blood-red Cross of St. George at her halliards and, along her high sides, the blood-red port-lids of a British man-of-war! She was like the vengeance of God come to seek us in the wilderness and, like Cain, we fled into the wilderness to evade it. But fourteen of our pack ventured back; and when they did not return the remaining eleven, prowling through the bush like hunted wolves, collected such scraps of information as we could from the Tahitians and pieced them into a terrible story.

The long-boat had made Timor! With nineteen men. They had taken one desperate hazard at Tofoa—to seek the aid of the natives—and there one of their number was slaughtered like a wild beast. After that they kept to the sea and, after forty-one terrible days of storm and danger and cruel labor, of thirst and hunger and hopelessness, with naught to sustain them but their own indomitable courage and faith in God, nineteen emaciated men whose bones were ready to burst through their skins, whose bodies were covered with frightful sores and whose minds were half gone with the horror which we had inflicted upon them staggered ashore at Coupang, in Timor, and invoked the aid of the Governor.

Truly they would not die except by the will of God; and by this stern resolution they came through such a living death and such an earthly hell as shall stand in the annals of human suffering until the sea gives up her dead. And they had won by such a scant margin that four of them soon were dead. I have a strange idea concerning those four men. I think they were dead before they reached Timor and that their spiritual selves—their will and faith—delivered their dead bodies at Coupang to testify against our crime. If they were not dead of hunger and thirst and weariness when they reached Timor, why did

they die there with food and drink and comfort in plenty all around them?

Be that as it may, twelve of the survivors eventually reached England and told their story; and by that story the mighty lords who cherished the sea law were greatly offended. So they sent the "Pandora" with her guns and mariners and marines to hunt us down and bring us back, with the ill-fated "Bounty," so that they might wring from us, by hangman's noose and prison bars, the sea law's vengeance. And with her came First Lieutenant Hayward, like an avenging angel, to pick us from among our fellows and deliver us to justice.

I cannot understand by what process of thought any sailor of those days who had been guilty of mutiny on the high seas could bring himself to voluntarily face a maritime court; yet those fourteen men who returned to the village did this and were made prisoners. The remaining eleven of us had good reason for keeping to the shelter of the bush; and we had the "Bounty" safely hidden away, so that when the "Pandora" hove anchor and left she carried only those fourteen luckless men. Yet, in the end, neither the "Pandora" nor the "Bounty" ever saw England again. The "Pandora" foundered in a storm and for the second time in that strange adventure First Lieutenant Hayward went to sea in an open boat and for the second time he made a safe land-fall at Timor. This was a strange thing to me but it was not so strange as the fact that, of the fourteen men who were tried for mutiny in England, only three were hanged and the rest were pardoned or acquitted. Probably Bligh's cruelty, which brought the wretched thing about, lay so nauseously upon the stomachs of the judges that they could not bear to inflict punishment on more than three of his victims.

Mark you, no man of the eleven who remained, except myself, ever heard one word of what happened to the "Pandora" and our comrades. We took it for granted that those fourteen foolish men merely had put their own heads in the hangman's noose—and we missed them sorely and had the decency to grieve for them. But when we recalled what had happened to Bligh we were happy; and when we reflected that God had allowed the "Pandora" to carry away our fourteen comrades to their doom, we felt that he had unjustly allied himself with the mighty lords and their unjust Sea Law and we cursed the blood-red Cross of St. George and the land and law which it represented and chalked up another grudge against God. Let that poor wretch whom the misery of life has driven to a similar strait remember—always—that, by the grace of our Lord, Jesus Christ, God can forgive and forget the crime of even such as he. I, John Adams, mutineer and murderer, was a living witness to that.

We were ill at ease in Tahiti after the "Pandora" left. We knew not when another such ship might come seeking us, for we knew the savage vindictiveness of the sea law; and although we still had the "Bounty," and, in her, the means of escape to any quarter of the globe which might appeal to us, the charm of Tahiti had weakened our reso-

lution. It was to us such a home as none of us ever had known and we were weary of wandering. Churchill, especially, discouraged all thought of leaving. "I am not a poor English sailor," said he with more pomp and self-satisfaction than was safe for him, "I am a Tahitian and a man of authority. I am here in my own land, among my own people, and here I stay until I die. And I would rather die on an English scaffold than roam the seas as a hunted criminal."

Now we had maintained our old rating by which Second Lieutenant Christian and Midshipman Young both far out-ranked Corporal Churchill; and we had, moreover, so strongly cherished our old tradition of the white man's superiority that we could not endure the spectacle of one of such humble rank promoted above our own chief by native authority, even if we *were* the guests of these people. And because we had not the power to enforce our will upon the Tahitians the presence of Churchill in authority daily grew more obnoxious and presently we came to look on him as we had looked on Captain Bligh. We had come to rebel against *all* authority—even that of God.

I never learned what brought about the altercation between Churchill and Thompson. Thompson was such a rough, quick-tempered man that, under such circumstances, any insignificant thing might have caused it. I heard Churchill say, "I will have you understand that I am in authority here and that you are not in England, my man. You are in Tahiti."

Thompson sprang to his feet, his face black with fury, and I do not recall ever having seen on the face of mortal man, even on that of Second Lieutenant Christian himself, a look of such cold and deadly hatred and purpose as I saw on the countenance of Thompson. He walked into the nearest hut as one walks in his sleep and when he came out he had a musket in his hand.

"God's blood!" he murmured, as one murmurs in his sleep, "See the coxcomb die."

What happened then happened so quickly that it was like an evil vision in a dream. Thompson thrust the muzzle of the musket almost against Churchill's body and fired. In that instant I saw the odd look of surprise on the Corporal's face and, at once, the smoke of the shot almost hid both men from view. I do not recall hearing the noise of the gun—I suppose I was stupefied by the horror of the deed—but as the smoke shredded away I saw the two men standing like statues; Thompson simply staring and Churchill, with that surprised look still on his face, patting idly at the black, powder-scorched spot on his chest where the circle of burning cloth was slowly widening. But I clearly remember the echo of the shot booming among the palms like the roar of a mighty wind; and as it ceased Churchill took one slow step backward and slowly sank to the ground.

Oh, his eyes! His terrible eyes! They stared at us in mute appeal; he opened his mouth as if to speak but only a sigh came from his throat; he lay there with the bright red blood spurting out between

his fingers; and his eyes—staring at us! I had seen men die before that and after that, and some of them horribly, but of all the horrible deaths I have witnessed, this, for sheer senseless, cruel brutality, was the worst. Thompson flung down the musket, walked to a palm tree and sat with his face in his hands, staring at the ground. And that strange exclamation of his, when he fired the shot, was the last thing he ever said.

There was a terrible silence. The Tahitians stood like staring statues; and I think it was that sudden silence following the shot which sent the alarm so quickly through the town, for the Tahitians came flitting in as silently and swiftly as birds. I think we all felt that we had reached the end of Eden. I think Adam must have felt as we did when God sent him forth into the wilderness of life. Christian walked to the body, laid his hand on Churchill's wrist and shook his head dejectedly. "Bear a hand, you men," said he, in a low, tense voice, "and carry this man into a house."

We bore him into a hut and laid him down. As we were folding his hands across his breast something darkened the door. It was a gigantic Tahitian chief. By some impulsive co-ordination we stood aside. The Tahitian came in without a word, felt of Churchill's pulse and as silently went away. But though he said not a word we noted that the face of him, usually round with smiling good nature, was calm and hard. Not vindictive but stern—and merciless.

He went back to his people. They drew apart from us as though we were lepers—and we were, in truth, spiritual lepers. We saw them in earnest discussion; their headmen speaking in low voices with passionate gesture. Presently they swarmed away in a loose, disorderly mass to the beach. We saw them stooping here and there. Rawley stepped outside and said in a strange, dry voice, "Picking up stones."

If Thompson had any idea of the purpose of the semicircle of men who formed before him he gave no sign of it. The first stone was as large as a twelve-pound shot and it was cast by a giant of a man who was not six feet from his victim. Even at that distance we heard the horrid, dull impact of it on our comrade's head—like the thud of a butcher's mallet. No human being on earth could have received that blow and lived. They showered his prostrate form with stones. They beat his head into a bloody pulp, as wanton boys might smash the body of a frog.

"To arms!" shouted Midshipman Young with a horrible oath. We rushed for the muskets and cutlasses; for, although we realized fully the danger of our situation, the sight of that white man beaten to death by men of another color put us above the fear of mere death. But Christian ran among us, flinging us back.

"For God's sake, men," he pleaded, "contain yourselves. It is suicide and no good can come of it."

We obeyed and came back to the hut. The Tahitians were coming

to meet us. A few paces away they stopped and a chief came slowly up to Christian and pointed dramatically toward the dead seaman.

"He who slays in Tahiti dies in Tahiti," said he gravely, swinging his outstretched hands up and down as though they were a pair of balances. The Second Lieutenant's face turned brick-red with anger and I saw the fists of him clench until the knuckles were but spots of white. Under more favorable circumstances he would have shot that Tahitian down like a dog; but now, with all the odds against him and naught but his own indomitable courage to back him, he faced his man with such calm and deadly resolution that the Tahitian flinched from the eyes of him as he would flinch from the cold steel itself.

"It was just," said he in his cold, passionless voice, "We would have done it ourselves."

The Tahitian lifted his mighty hands with grave courtesy. "Let us bury them—and forget," murmured he. "We are brothers."

Now the thing really was just, as men conceive of justice, but that friendly and well-meant remark, "We are brothers," was the bitterest of insults to us. When we stood there like cringing slaves and saw that man of our own flesh and blood beaten to death by that Tahitian mob we surrendered every vestige of our pride of race and every shred of our claim to superiority. Even the dullest among us understood that we had yielded to the native chiefs the power of life and death over us and that, from that time forth, the most wretched nondescript in all that wretched island could force any man of us to acknowledge his servitude or see him slaughtered like a helpless ox.

For two terrible days we sat apart, biting down the intolerable shame and bitterness of it; and Christian, feeling the sting of it a hundred fold more than any of us, calmly let us burn. On the evening of the second day, when that cold, calculating brain of his was assured that the last link of our affection for Tahiti was burned through and we once more were tempered to meet the enterprise he had in view, he called us into council. In a few cool, sneering sentences he put into words the thing which we could not brook even in our most secret thought—and those words were the most humiliating experience we had endured since we left England. Bligh's leather-thonged Cat scored our flesh but Christian's caustic tongue cut the very souls from our bodies and scourged them, naked, before our eyes.

"When I see Englishmen—" he sneered that word, "Englishmen," with such indescribable contempt that it burned the very blood of us—"cringing at the knees of a mongrel Tahitian—ape—" he paused to let us feel the full shame of that and continued venomously, "Begging to run at his beck and call—"

"God's wounds!" shrieked Midshipman Young, clawing at his face in helpless fury, "Don't say that! I cannot endure it! If aught but an Englishman dares to order me about I'll tear the heart out of him! I'll—"

"Die like a spiritless sheep—like Thompson died," brutally finished Christian.

The midshipman put his face in his hands and stared at the ground just as Thompson did when he sat by the palm tree, waiting for his death. "Aye," he groaned bitterly, "and die. That's it. Die like a dog."

"Wi' yon stout ship fretting at her anchor chains to be up and awa'?" growled MacNab. "Break our hearts on this bit o' beach when we ha' the whole wide warld to sail i'?"

"Aye?" sneered Clarkson, "And where away, mate?"

"Oh, a small matter of fourteen hundred miles east-southeast," carelessly answered Christian. "Stand up, Midshipman Young, and tell me how long it might take the 'Bounty' to log a matter of fourteen hundred miles."

His words were like a pardon at the gallows. Midshipman Young sat up suddenly.

"Two or three weeks. Four weeks, mayhap; but what will we find there?"

"What Captain Carteret of the sloop 'Swallow' found twenty years ago," replied Christian evenly, "A wooded island, four and one-half miles around, with a stream of fresh water running down its side and not a living soul on it. Reefs enough around it to prevent curious folk from landing."

"The crew of a British man-o-war will land anywhere," corrected the Midshipman.

"Let them land, by all means. They will not find the men of the 'Bounty' there," answered Christian. "They will find me, Captain So-and-so, and you, eight good sailors of the American schooner, So-and-so, fortunately wrecked and cast away on Pitcairn's Island. That is what Carteret named the place. We need but cook up a story, a very simple story, which all of us can tell alike, like parrots. And after that we need but live the lie."

We gave him a round of applause; and it was more of relief than aught else, for we realized that Christian had come back to his old great mentality and heroism. We poor dolts depended on that master-mind as we depended on our anchors; and I think that will be true of mankind as long as the world shall stand. Yet the plan was incomplete, and MacNab, poking about in it with his crooked Scottish eyes and canny Scottish mind, found its weakness.

"Captain So-and-so," said he, in his dry, self-sufficient manner, "whiles ye waur buildin' this new Garden o' Eden ye made one grave error. Ye didna furnish the Adams wi' a proper supply o' Eves. We'll ha' puir comfort wi' oot the women folk."

He squinted craftily at us and seemed rather to enjoy our discomfort; but young Rawley, who had a decidedly clever way with women of any color, promptly smashed his objection.

"My woman," said Rawley with cool assurance, "will go with me

to the end of the world; and he who has not the wit to cozen a girl into his own way of thinking might better leave the women alone."

"Ay, well said," added Christian heartily, "and if they are lacking who go willingly we have but to put a few pretty wenches aboard the 'Bounty', by force if not by persuasion, and let them sail against their will. It would be rare sport."

Ah, that devil of a Second Lieutenant knew his men. He knew without seeing the lustful light which glowed in their eyes at the mere mention of the thing how dearly they appreciated the idea of taking their women by force. And they knew that, once aboard the ship with our victims, a few swivels and carronades choked with langridge would enable us to heave our anchor in peace.

Now, in truth, we were worse than we were when we set our comrades adrift in the long-boat off Tofoa. We had much good reason for our hardness toward Bligh and, for all that, Thompson had much provocation for the brutal murder of Corporal Churchill. But, mark you, there came aboard and went with us, of their own free will and out of pure love for us, six Tahitian men and thirteen women; and when we came to Pitcairn and beheld the green-wooded island with its thousands of sea-birds wheeling against the brilliant blue and its tall peak standing like a mist-wreathed tower a thousand feet in air these simple, trusting folk clung to us and laughed with the sheer joy of children.

All over the southern ocean the swells are enormous, but at Pitcairn they are beyond description and the roar of them on the reefs is like the roar of a coming storm. The Tahitians cared not one whit for this. They swim like fish and, to them, bringing the 'Bounty' in and boating our supplies ashore was one great holiday. We picked her as clean as a herring bone and set her afire. And when the fabric of her streamed up in a great column of black and red against the glowing stars the women laid their slim brown arms around us and trembled with happiness; for when the 'Bounty' went out the haunting fear that the white men whom they adored might leave them went out with her—forever.

So far as we were concerned, we felt that, after all our suffering and heartache, God had found us at last and made us the most fortunate men in all the world; and had anyone told us that Thompson, stoned to death like a dog at Tahiti, was more fortunate than we he would have been laughed out of countenance as a fool. Yet poor Thompson, cold-blooded, brutal murderer that he was, sitting by the palm tree, oblivious to death, went to his God with a treasure so priceless that it was utterly beyond our dull comprehension. He had, at least—remorse!

On Pitcairn I came to understand why Adam robbed himself of Eden and, by the same token, why he would do that same thing today. Here in this remotest corner of the globe we, the hunted criminals, had our delightful island and our delectable women, with all the material we needed to create for ourselves another Tahiti, all our own. Above

all else, we had Christian's clever lie to shield us against the only thing we had to fear. Truly it was the gift of God; and we had but to accept and enjoy it. We need only install such a loose and expandible code of ethics as the uncivilized Tahitians enjoyed and make the most of it. Though our souls might be condemned to hell we had what we desired—an earthly heaven, shaped to our own plan. We rejected it. Just as Adam rejected Eden.

We had not much more than landed on that island, from which escape was now utterly impossible, than we did the very worst thing we could do. We fell into a series of violent controversies and savage altercations; we quarreled over the women, the goods, the labor; and, by the spirit of rebellion and unreasoning obstinacy which we had so carefully cultivated, we made it daily more difficult—and finally impossible—to find anything on which even any two of us could agree.

The poor, inoffensive Tahitians regarded these fierce outbursts with the wonder and awe of frightened children. They strove to pacify us by serving us, but every such act of kindness, which would have won the heart of any man in whom a spark of conscience existed, only made matters worse; for we presently came to expect it and soon to insist on it. We were too proud and inconsiderate now to work ourselves; and, because they stood in deadly fear of us—as well they might—we were enabled to reduce these poor, trusting souls to such a degree of slavery and degradation as would have shamed the soul of the vilest savage. It is easy to go from bad to worse, and we who had been so bitter against Bligh now outdid him in cruelty without a single pang of either pity or remorse.

I think the Tahitians endured it as long as they did for one of these two reasons: Either they dared not challenge the deadly temper and resolution of Christian or they felt that he might come to his better nature and enforce justice. He easily could have done that had he been so inclined; but I suspect that he had come to the point where he was willing to consign his soul to the devil and live like a beast—while he lived. Yet he still had mind enough to foresee that such a condition could not endure forever, so he fortified his house in the interior of the island, went constantly armed to the teeth and on the alert and trusted no one.

Even the Tahitians now realized that they had inspired his former indomitable nature with an element of fear. I daresay that realization actually encouraged them to do what they eventually did. Certainly it was the beginning of the end of what really was the most inexcusable and utterly contemptible of all our many crimes.

The Tahitians handled the thing with a cleverness that even Christian would have commended. MacNab had a great fondness for strong drink and was constantly experimenting to produce an alcoholic liquor. In this he had our hearty encouragement; and on this day Midshipman Young, Rawley and myself had gone to his house to see if the last of his mixtures would make us drunk. We heard only two shots, which was not an unusual thing, but presently Young's woman

came racing up the path with her little son in her arms and shrieking hysterically. We were rather befuddled with McNab's brew and Rawley goggled at the woman and growled vacantly, "In the name of high heaven, what ails the wench?"

She was half insane with fear. She seized Young and jabbered like a monkey. The midshipman's heavy brows contracted with anger. He pushed the woman back and said something in the native dialect, something about Christian. The woman answered.

"God's blood!" he exclaimed, "She says they've killed Christian!"

"What! What!" we shouted together.

The woman continued her wild talk and Young punctuated it with four terrible exclamations, "And Clarkson!" "And Spence!" "And Prowse!" "And Tierney!"

The woman sank to the ground with her child clasped to her breast, sobbing. We were stupefied with horror.

"Five men—murdered!" rasped the midshipman in a croaking whisper.

"To arms and avenge them!" roared Rawley.

We rushed into MacNab's house and got two muskets and a cutlass. Rawley seized an ax and we started down the path, but Young's woman caught him again and screamed a warning.

"Stop!" shouted the midshipman. "She says they are armed with muskets. Let us go to my house and get more weapons."

Consider the depth of a woman's love. Here was this wench, beaten like a hound by a man of an alien race, driven like a slave, scorned and degraded to the lowest depth, coming at the risk of her life to warn the author of her misery—for what reason? For no other reason, forsooth, than that he was the father of her son. Consider it!

We armed ourselves at the midshipman's house and went on to Christian's. Mark the craft and cleverness of them. Seeing us divided they broke the lock of the store-house and stole six new muskets. From there they went to Christian's, where the second lieutenant and Clarkson were eating dinner, thrust a pair of muskets through a window and shot the two of them dead at the table. Spence and Tierney were murdered as they slept in their hammocks. Prowse was shaping an oar when he was struck with a stone, from behind, and hacked to pieces. Now the six of them had worked together and when they had achieved such success they could not forbear boasting of it to one of the women; and when they left to seek the rest of us this woman met Young's wife and told the story. That was all that saved us.

Midshipman Young was a competent soldier. He knew that, sooner or later, they would come to his house to find us; so he hid us away in the house and waited for them. When they crept up to the door we met them with a volley which killed two of them as they stood and dropped another with a bullet through the body. The other three fled for their lives with the three of us after them; and when we came out MacNab cut the wounded man half through the neck with one blow

of a cutlass and left him squirming on the sand with no more compunction than he would show a venomous reptile.

The others fled toward the sea, and Young followed them so craftily that we cut them off and chased them out on a rocky point. With the three of us in front and the roaring surf behind them they faced about and charged us, firing their muskets as they came, but we killed one at two hundred paces and wounded both the others. Young crushed the skull of one of the wounded men with a stone and the other crawled into the surf. We saw him once—when a great comber lifted him high in air and flung him on the rocks.

So there were the three of us with the thirteen women and such children as they had borne us—still safe upon our damnable island. The women accepted the new conditions with the philosophy of their kind—in truth they could do naught else—but they still were slaves and their only advantage was that they had fewer taskmasters. Our conduct toward them had not changed in the least. And so we lived until MacNab at last discovered his alcoholic drink.

In the excitement of our civil war MacNab quite forgot the formula he had worked out when the trouble began but he persevered and at last succeeded in brewing a terrible intoxicant from the roots of the "Ti" plant. We were overjoyed. We went into frequent periods of bestial drunkenness and under the influence of that frightful stuff we came to lose every shred of human decency and perpetrated such orgies of debauchery as could not be equalled in all the Seven Seas. Let me say that we sunk as low as human beings can sink and have done with it; for even now I have not the heart to describe the depth of our degradation and degeneracy. It was horrible! Horrible! And yet MacNab, the author of it, was the one who stopped it. We saw him scrambling up the mountain-side one night, a raving maniac, flinging his arms about and shrieking like a lost soul. And a few days later, when we had come again to something like sobriety, we found him at the foot of a cliff—a swollen, discolored horror of pulped flesh and broken bones.

I think it unsettled Rawley's mind. He was a devil at the best and I never have known a man whose conception of womankind was so vile and depraved as was his. Now he was at his worst, using every cunning and despicable trick in his bounteous store-house of trickery; and in his inordinate vanity he claimed every woman on the island as his own. Time after time we remonstrated with him. He jeered at us; mocked us openly—before the women. So Midshipman Young said to me one day, "Mate, we must deal with Rawley—for aye."

I knew what he meant.

It was a horrible thing for we two white men to be marooned upon that island with thirteen native women. What had these poor, uncivilized souls of philosophy or comfort for us? When we spoke of aught that was apart from the merest drab routine of our daily life they stared at us with their great dark eyes and puckered their brows

in wonder at our strange conversation. We had buried all their fine native spirituality in the grave of our own detestable vice and now we had but the ghosts of them to keep us company. We felt now that God was preparing to close his account with us; and, having no comfort except each other, we clung to each other like two frightened children in the dark. Even at that, could I have felt that we might grow old together I might have faced the situation with courage. But I knew that such a thing never could be.

The midshipman was an asthmatic. That awful malady was slowly choking him to death. I labored with him to keep the breath in his body; I racked my dull wits to devise a cure for him, a temporary relief, anything to keep him with me—in sheer self-defense. To hear his gasping for breath was the most terrible sound I ever heard in all my life. Night after night it roused me from my bed, streaming with cold sweat in senseless terror. But I knew that, terrible as was the means of his exit, he was glad to go. And well he might be.

His son, a fine little fellow, awoke me. "Adams! Adams!" he whispered, "My father—"

The midshipman was lying on his side, facing the door. The little oil lamp glowing like a firefly on the table filled the room with a soft yellow light, strangely soft and beautiful—and peaceful beyond description. He was looking at me—his fine blue eyes—his strong, rugged face—as calm as the face of a sleeping child—

"Young!" I shouted, "Speak to me! For God's sake, mate, speak to me!"

Silence!

"Laddie," said I to the boy, "wake the women folk."

I was alone! Alone! Oh, I was *alone*! I sat on the sand outside the house—staring into the dark. Dawn was coming, the east was paling, the sea wind was fresh and sweet, the myriad voices of the forest were shrilling—terribly. I heard the low, excited voices of the women; the swish of their nervous footsteps; the world was like a new wound—burning my soul. I looked at the stars flaming against the blue-black sky—they blurred suddenly—for the first time since I was a little boy in dear old England I knew tears. I looked at the ground, blind; a soul condemned to hell, falling, falling through interminable depths of darkness, could not have been more lonely than I. Oh, for an English jail! An English gallows—one word and one hand-clasp from one of my own kind—and death—however shameful!

We buried him near the house, where I could be near his grave—the last comrade—the last man but myself—of all our vile crew, the only one except myself who did not die by violence. Oh, how I envied him!

When the will of God came it came like a sword-stroke but it brought with it a great blessing. Long before Young died the terror of being left alone had grown on me with every passing day until it completely unnerved me. Nothing frightens and torments a man so much as the weird imaginings of his own mind: and, looking at the

thing with all calmness, I said to myself, "This man will die; and when he dies I shall go mad—mad from loneliness—and die also. Like MacNab died."

Yet now that the blow had fallen, with my back to the wall and not a glimmer of hope in sight, I faced it like Lieutenant Hayward faced the sea in his open boat. Between the two I would have chosen the open boat; but, such as it was, I promised myself, as Hayward did, that I would die only by the will of God. And the iron soul of Christian himself never whelped a more invincible resolution.

Oh, it was terrible! I could not eat. I could not sleep. It gnawed at me, gnawed at me. It drove me forth at every hour of the clock, by night, by day, by sun and shade and storm, through miles of unwearied wandering, like a fretful caged leopard. The native women understood that if I collapsed their last anchor of hope was gone; and when, at last, fatigue overpowered me and I fell into snatches of tortured sleep they guarded me against disturbance as though I were a priceless jewel. The mere sentence, "The master sleeps," instantly stopped all activity. So at last, and suddenly, I got control of myself.

"Here am I, John Adams, a gentleman now," said I to myself, "Gentleman by the self-same authority from which all orders of gentility derive, namely, the opinion of those around me. Good! I am a landed proprietor with much valuable property and a harem like the harem of a Turkish pasha. Excellent! And by the spirit, if not by the law, of England I am the unchallenged viceroy of a British colony. Delightful! And I need not pay one penny of tax nor render one word of accounting to the king. (And that was—extraordinary!) I shall call my attendants and go to inspect my lands and goods."

So I called me a youth and a strong woman and proceeded to the storehouse, where, from a comfortable seat and with the lad to fan me, I had the woman bring forth and unpack case after case while I sat and gloated over my wealth. To be a mere king with a crown jammed over my ears and the weight of a king's responsibilities breaking my back was, beside this delectable situation, a ridiculous farce; and, to cap the farce, the woman eventually discovered a case which was too heavy for her to handle. So I sent the lad to help and the two of them fetched it before me and opened it. It was full of books.

Now in my boyhood, whilst making a rather thin living by running errands in London, I had learned by studying the street signs to be a fair reader.

"Oho!" said I again, "an educated gentleman of wealth and position has no greater joy than in a thick brown book. I shall read to myself."

So I stuck my nose into one after the other of them until my nostrils were clogged with their dust and my mind was wearied with the clumsy babble of them; and although they probably were volumes of colossal wisdom, I cast them to the right and left of me as a glutton

casts the bones he has picked; for there was not in any one of them one single word which was of even the slightest value or interest to a mutineer and murderer who was marooned on a lonely island with thirteen native women. So at last I came to the largest and bulkiest of them all.

"By all appearance," said I, "this is the king of books. If I do not find something of interest here I may as well cease from troubling myself about reading at all."

So I opened the big book at random and read, "*As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.*"

Now I thought the thing was a copy of the English law and I laughed.

"Tosh!" said I, "If this fool knew the lords of England as I know them he would know that nothing delights them so much as to encompass the death of a law-breaker."

The rare humor of the thing delighted me. I opened the book at another place and read, "*Though your sins be as scarlet, they shall be white as snow; though they be red like crimson—*"

There was something remotely familiar about that. I turned the book over and looked at the back of it. It was the Bible!

Something flashed through me—something that tingled every nerve in my body. Here was hope—at last! All that I had heard of Jesus Christ suddenly flared into my mind. I put the book under my arm and hurried to my house. I clapped it upon a table and began to read. I read until candle-light and then by candle-light until the letters jumbled in a maze before my furry eyes. Day by day and night by night I read, praying as I read, until I feared the thing would blind me; but I went on, fairly eating my way through it and drawing new strength and sustenance from every word. The import of it came to me with the swift enlightenment of a tropic dawn. I saw behind me horror and remorse; before me the promise of eternal life. With such desperate resolution as none of us ever had known I fared forth to storm the battlements of heaven—and, by the grace of our Lord, Jesus Christ, I won!

I told the women to prepare a feast. For the first time since we landed those poor souls knew compassion and consideration; for in that hour the Kingdom of God came to Pitcairn's Island and there was born, and still stands today, such a Christian community as probably does not exist anywhere else in all the whole wide world. How the two youths asked that I teach them to read from the mysterious book—and thereby gave me the clew to the great idea; how I wrought and taught and prayed with my people until we made of Pitcairn's Island a bountiful land of love and peace and plenty—a living monument to the glory of God—is a story too glorious for words. Ah, Tahiti was indeed an earthly, physical paradise but Pitcairn was—HOME! With Christ as our guest!

Spence's daughter gave the alarm.

"Master!" she cried, "Ships! Ships!"

I think I almost dropped dead. There were two of them, a short league seaward and standing in with yards squared to an easy north-west wind. I put a glass on them. They were striking their topsails and the first glance at their canvas showed me that they were British men-of-war! Oh, the indescribable joy of it! Mark you, it was twenty-five years after we first came to Pitcairn.

"Ring the bell!" I shrieked. "Ring the bell and summon the people!"

I heard the roar of the bell—the old ship's bell of the poor, ill-fated 'Bounty'—the shouting and calling echoing among the hills as the glad news went from plantation to plantation; I saw the people racing through the fields for the maddest, happiest day Pitcairn's ever knew. I shouted to them to prepare a feast.

The men-of-war came slowly to their anchorage; I heard the clear, bird-like chirp of the boatswain's whistles as their crews swarmed to the yards to furl and secure; the roar of their anchor chains as they rumbled through the hawse. And as they swung on the welling crests of the long blue rollers, with the blood-red Cross of St. George flickering a-peak, I saw, in letters of gold amid the gilded scroll-work of their black sterns, the names, "Briton" and "Blossom".

I called Christian's son, now twenty-six, a brawny six-foot replica of his fearless father, and Young's son, a youth of eighteen, handsome as a Greek god.

"Out with a canoe, my lads," said I, "and welcome them in."

If those sea captains were surprised when they saw the orderly plantations on what they expected to be an uninhabited island what must have been their surprise when these two paddled alongside and sang out in perfect English, "Won't you heave us a rope now?"

And when they had them in the cabin to dine these two folded their hands and said grace. Think of that—a grace before meat—on a British man-of-war—in those times!

I met the captains at the beach.

"What is this?" exclaimed the captain of the "Briton". "Who are you?"

I told them my story then, while they gaped in wonderment. I told it all and hid not one whit of it, for I was ready to die now. And when I had finished, I said, "Gentlemen", "I am John Adams, able seaman, mutineer and murderer, at your service. And if there be a scaffold in England I assure you that there is none in the empire so fit to grace that scaffold as I am."

The captain of the "Blossom" gravely shook his head, "It would be an insult to God," he murmured.

And all England echoed his sentiment.

I, John Adams, mutineer and murderer, am dead; but I, John Adams, regenerated by the grace of our Lord, Jesus Christ, am the heir to eternal life. Yet I live and labor on earth in the persons of other men; and by the tongues of men unborn a century after my

earthly bones had moldered into dust, I speak. They who broke the laws of God and men with me also are dead; yet in the persons of those whom they begot they still live on earth and labor for the Lord. And if from the halls of death they could hail the world to name the greatest treasure on earth they would say,

"The Book which we cast aside on Pitcairn's Island and which John Adams found—to his salvation, is the Word of God—the *Way to Eternal Life*."

Ah, how mysterious are his ways!

"The Little Brown Church"

By T. RICHARDSON GRAY

Perhaps many readers of this paper are not aware that "the little brown church" of hymn fame is situated at Bradford, Ia., a mile or more out from the town of Nashua. Only about one-half dozen Bradford houses remain—strung along what was once a busy little street, but now a country road. The church is Congregational; there is no present membership, but an association exists for its maintenance and upkeep.

The building is a quaint little wooden structure of modest, unpretentious architecture of bygone days. It is painted brown and furnished with old-fashioned benches, seating about 100 people. Every day its doors are kept open, and tourists are constantly stopping to look within and to register their names in the big open book which contains thousands of signatures.

The congregation attending the only Sunday service (2 P. M.) is made up entirely of tourists. These linger for the privilege of worshipping at this shrine. And who could blame them?—the race of man is hopelessly religious. When recently I visited this church and stood within its sacred walls, I paused mid the silence to lift my heart in a simple prayer "for all who worship here," and to sing a verse or two of the "Church in the Valley by the Wildwood."

Weddings are solemnized here almost daily, and even as I stood within the pulpit a minister waited at the door, while a bridal couple made final preparations in a nearby house for the ceremony. Surrounded by "Wildwood" pines, there is indeed "no lovelier spot in the dell."

And out of the past there seemed to come soft voices, as if the restful contrast to the grating innovations of the speeding present age, voices that

"Seemed to brighten the far away,
To picture a place of beauty and peace,
And a land of Eternal Day."

This little church of humble origin and pretensions is yet one of the widest known and best loved in all our land. It is well if, in our travels, we cling fondly to a little church somewhere, dear to our memory, whose "clear ringing bell" we can still hear; a church with hallowed scenes and sweet associations of childhood's happy days, "When first we knew the Lord."

Henri Dunant
Founder of the Red Cross
MAY 10, 1828 — OCTOBER 31, 1910



Strange things sometimes happen in human life. During the latter part of the nineteenth century, Alfred Nobel, a Swedish chemist and engineer, had devoted himself to the study and manufacture of explosives of greater power than any then known, dynamite, nitroglycerine, cordite. In the course of the years he amassed an immense fortune of which he made a unique disposition. Dying in 1896, it was found that the bulk of his property was left in trust for the establishment of five prizes, each worth about forty thousand dollars, to be awarded annually, and of an entirely international character, open

to all the world. One of these prizes was to be given for eminence in physics, another for eminence in chemistry, another for service to medical science; a fourth was to be given to the author of the most remarkable work of literature "of an idealistic character," and the fifth to the person who had rendered the greatest service to the cause of international peace.

The prizes were awarded for the first time in 1901, and among the recipients was Henri Dunant, selected because his remarkable book, "A Souvenir of Solferino," published nearly forty years previously, as well as his personal efforts in founding the International Red Cross Society, had rendered so great a service to the cause of international peace. The peace prize, amounting to about \$40,000, was divided, one-half going to Dunant, the other to Frederic Passy, who had for half a century been laboring in the cause of the pacific adjustment of international disputes. The story of Dunant's life and work, which had been almost forgotten, was thus again brought to the attention of mankind by the kindly irony of history that money left by the manufacturer of the most powerful known agencies of war should help to make prominent the modest and unknown man who had given his life and spent his fortune in the effort to relieve those horrors of war which were susceptible of relief. The approaching centenary of the birth of Henri Dunant arouses a new interest in the personality and career of this almost unknown philanthropist and benefactor of the race. For most of the information contained in the following article we are indebted to the Red Cross Magazine.

Born May 8, 1828, in Geneva, Switzerland, where his father was a magistrate and member of the Conseil Representatif of the Republic, Henri, while still a lad, worked as a member of a Genevan society among the poor, infirm and aged, and by permission of the chaplain, M. Vernet, visited the convicts in the prisons of Geneva. At twenty-one he sought to form an international society of Samaritans. Until he was nearly thirty he lived the life of a private gentleman, published from time to time literary and ethnographic monographs, the material being drawn from his travels around the Mediterranean. During these years he also wrote a book directed against slavery in America.

As a young man of fortune he set out in the early summer of 1859 on a pleasure trip through northern Italy. Hiring an Italian cabriolet and driver he was proceeding leisurely on his way when, on June 24, he suddenly found himself in the vicinity of a battle, fought between Austrian forces and those of Piedmont, supported by France, in a brief war which started the unification of Italy on its prosperous way.

Unlike the ordinary tourist he did not flee from the scene but he stayed and explored the field to see if he could be of service to his fellow men. Never was the need for aid more imperative and rarely has it been more inadequately supplied.

Solferino is located a few miles south of Lake Garda. The battle to which it gave its name raged over a territory about twelve miles

from north to south and six miles from east to west, a territory diversified by a succession of hills with intervening valleys, and studded by a number of little villages and many farmsteads with massive stone buildings, like those on the field of Waterloo, serving as improvised forts and pivotal points around which the bitter combat raged. Here, amid the vines and mulberry trees and over fields where the corn stood higher than the tallest soldiers, fought, all day long, the largest armies Europe had seen since the battle of Leipsic, in 1813, called the "Battle of All the Nations." France and Piedmont brought into action 138,000 men, under the supreme command of Napoleon III and Victor Emmanuel. Their artillery numbered 366 pieces, and they had 108 squadrons of cavalry. The Austrians, under the command of the young Emperor Francis Joseph, numbered 129,000 men and had 429 cannon and 80 squadrons of horse. The Allies had therefore a slight advantage in the number of troops while the Austrians had a great advantage in position and were also superior in artillery.

On both sides the battle was unexpected. Though these 270,000 men bivouacked close to each other on the night of the 23rd, though their outposts were less than five miles apart, yet so poor was the scouting and information service of each army that each was unaware of the proximity of the other. The two armies unsuspectingly stumbled upon each other and only after several hours of fighting at scattered points did the magnitude and range of the conflict in which they were involved dawn upon them. On account of the great heat of the season the French had made an early start that day. They had breakfasted at two o'clock in the morning and had then begun their march toward the dawn. By six some of them were fighting and by eight o'clock the battle raged at half a dozen places. The French had been on their feet for six hours, whereas most of the Austrians were fresh, having just finished their breakfast or having only begun to move. Napoleon III did not leave his headquarters, far in the rear, until seven o'clock; Francis Joseph did not leave his until nine.

All day long, under the terrific, suffocating heat of June, the gigantic struggle went on among the hills and ravines, and, to the southeast, in the open. On neither side was there any general direction, each corps commander fighting his own fight as best he could. Only when the battle had been long under way was any concerted plan enforced. Marshal Niel on the side of the French, Benedek on the side of the Austrians, stood out conspicuously for their part in the general melee. Neither Napoleon III, nor Francis Joseph, nor Victor Emmanuel made any display of military ability, only of personal bravery. It was a soldiers' fight and prodigies of valor and miracles of endurance were performed by heroes whose names have not reached posterity. The struggle was obstinate. The capture of the central height of Solferino seemed impossible, yet it was in the end accomplished by the French, reckless of the cost, straining every nerve.

At half past four in the afternoon a terrific summer tempest broke

over the ravaged field, first clouds of dust, then torrential rains, and with the rain came hail. On both sides the soldiers sought what cover they could find. Rendered almost frantic by thirst they could at least moisten their parched lips. When the storm had passed the Austrians were seen to be retreating. The French were in no condition to pursue. They had been marching or fighting for fourteen hours. Few of them had had anything to eat since their breakfast at two o'clock.

Napoleon on the following day created Niel a Marshal of France. But, visiting several parts of the battlefield, he was horror stricken at what he saw. His losses were enormous. Seventeen thousand of the Allies were killed, wounded or missing, twenty-two thousand of the Austrians. Napoleon had, the evening before, telegraphed the Empress Eugenie "Great battle—great victory." Now he saw the hideous meaning of victory. The sight of the dead, and more terrible the shrieks and groans of the wounded and the dying who were lying by the thousands unattended, uncared for, under the broiling sun, affected him profoundly. "The poor people, the poor people, what a horrible thing is war!" he was heard to say more than once at Solferino. Francis Joseph, too, like Napoleon III, was horrified. "Better lose a province," he said, "than be present again at so awful a spectacle."

Henri Dunant, however, was far more deeply and durably affected than their imperial majesties by the horrors of what he saw, by the aftermath of agony, physical and mental, by the hellish havoc wrought upon one of the fairest regions of Italy.

For a week or ten days Dunant played the part of the Good Samaritan, wandering far and wide over the battlefield to help the wounded and passing from one improvised hospital to another upon the same errand. The scenes that he witnessed during that harrowing week, scenes of appalling, excruciating, and to some extent, at least, needless suffering and woe made so profound and ineffaceable an impression upon him that the poignant memory of it all was for years his grim companion and his spur to action. Three years after the battle he published the record of these painful impressions in a little volume of a hundred and fifteen pages, entitled "Un Souvenir de Solferino," a book destined to have an influence in the world, altogether out of proportion to its size, but commensurate with the weighty message that it carried. Altogether unique memoirs. Never, it is safe to say, did any tourist bring home sadder or more poignant recollections from his travels, and never did any tourist give a more faithful and moving transcript of his experiences.

This little book is a classic in the literature of humanitarianism. From the point of view of style nothing could be more admirable. It is a gem of the art of simple, unaffected, eloquent narrative. The eloquence does not consist in any rhetorical or literary artifice, in any self-conscious celebration of effects, in anything that resembles the purple patch. The use of adjectives is sparing, but happy and adequate, never exaggerated. The book is profoundly pathetic yet without any

trace of mawkishness or sentimentality. It repictures the distressing scenes its author had witnessed, the activities of which he had been a part, with the objective detachment of a large-minded judge to whom nothing human is alien. It recounts Dunant's personal impressions, with no undue emphasis upon the personal. It attempts no history of the conflict, no account of the tactics employed. It is not an account of the battle but of the sufferings that came after the battle and because of it.

Dunant describes the heartrending agonies of the night of the 24th, the frenzied hunt for water by soldiers who had come through uninjured but whose thirst was so intense that they drank from muddy pools, filled with clotted blood; the cries that pierced the silence of the night of the wounded whom there were few to attend, cries always for water, cries full of indescribable anguish. "Who will ever be able to tell the agonies of that horrible night," he exclaims. "The sun of the 25th," he writes, "revealed one of the most frightful spectacles the imagination can conceive.

"The battlefield is everywhere covered with bodies of men and horses; the highways, the ditches, the ravines, thickets, and meadows are sown with dead bodies, and the environs of Solferino are literally heaped with them." But happy were the dead, for their sufferings were over. That they must have been intense or terrifying was abundantly manifest to Dunant.

But it was with the half dead, the partly living, the wounded, smashed, shattered wrecks of the ghastly fray in whom, however, the vital spark was still active, that Dunant concerned himself particularly. The regular army medical service, good in quality, was totally inadequate to the problem. Neither in number of doctors or nurses nor in equipment of ambulances or medicines, could it begin to cope with the problem of the immediate, urgent relief of thousands and thousands of wounded. And in the overwhelming evidence of that inadequacy of existing agencies for an imperative necessity lay the lesson of that dreadful week for Dunant, lay implicit the message he was to give to the world, which subsequently worked to its incalculable benefit.

Every volunteer that would help would of course be needed. But volunteer service was unorganized and it was obviously impossible to improvise it. Those only could help who were there to help and who were willing to, as was Dunant.

For several days Dunant, with peasant women as volunteers, undertook the care of the wounded in Castiglione and neighboring villages. Churches, cloisters, barracks, were filled with the wounded, whose only bed was loose straw. Straw also was strewn in the streets and courtyards and squares above which planks or canvas were placed to protect from the fierceness of a tropical sun. Lamentable scenes occurred. There was now water and food and yet the wounded died of hunger and of thirst; there was now lint in abundance, yet not hands enough to apply it to the wounds. The confusion, the disorder, the lack of

personnel, of nurses, aids, and servants, the panic of the sufferers, all contributed to the torment of the time. Many wounded were inevitably neglected. "Oaths, blasphemies, and cries which no form of expression can render, resound beneath the arches of the churches."

Dunant not only enlisted the assistance of peasant women; he also secured the aid of young girls whose kindliness and attention "raised a little courage and the morale of the sick"; of boys, who brought water to stay the thirst or moisten the bandages. He gained other random recruits—"an old navy officer, then two English tourists who, wishing to see everything, entered the church and whom we seize and retain almost by force; two other Englishmen who, on the other hand, show themselves from the start anxious to help us, an Italian abbe, three or four travelers, a Parisian journalist" and others, some reliable, others not, some able, others unable, to endure long the sight of the suffering they could do so little to assuage.

Out of the observations and experiences of a crowded and heart-sickening week; out of the scenes of bitter, piteous, unavailing, distress a thought gradually crystallized in the mind of Dunant which was to be the germ of a great work of beneficence. He saw that the medical service of no army could ever be adequate to the demands of a great battle; he also saw that no sufficient service of relief could be improvised on the spot at the moment of the emergency itself; and he also saw that volunteers thus suddenly enlisted showed, with the best of will, the greatest varieties and inequalities of fitness and of aptitude; he saw, too, that such volunteers were an uncertain reliance at best, that their powers of endurance were unequal, that some easily became tired or discouraged or were frightened away by contagious fevers or other dangers. As there were no signs that wars were soon to cease among men, it was wise to draw the obvious lessons of experience and prepare methodically, in times of peace, to meet the problems which wars inevitably bring.

The thought in Dunant's mind expressed itself in the form of a question: "May there not be some way, during a period of peace and tranquility, of forming relief societies whose aim should be to help the wounded in time of war, by means of volunteers, zealous, devoted, and well qualified for such a work?"

Societies of this character, once constituted and their permanent existence assured, would he said, naturally remain inactive in times of peace, but they would be fully organized for the eventuality of war; they would enjoy not only the good will of the authorities of the countries in which they were located, but they could, in case of war, solicit from the rulers of the belligerent powers, permission and facilities that would enable them to carry on their work successfully.

It is curious to note that Dunant felt the need of showing that his plan was not chimerical, that devoted men and women could be found who would gladly enlist in such an enterprise. He cited, in favor of his contention that there were people who would be glad to brave

all dangers and undergo all conceivable hardships in the desire to alleviate human suffering, Carlo Borromeo, archbishop of Milan who, when the pest broke out in Milan in 1576, defied the contagion and risked his life unhesitatingly in carrying aid and comfort to his fellow men; he cited also the example of Frederick Borromeo in 1627; of the Bishop Belsunce at Marseilles in 1720 and 1721; of John Howard who traversed all Europe on his mission of prison reform and died in 1790 in the Crimea of fever contracted from attending a man stricken with the pest. Particularly did he mention Florence Nightingale, the "Angel of the Crimea" who, night after night, week after week, month after month, made her rounds of mercy through the vast military hospitals, the sight of the little lamp she carried a veritable beacon of hope and comfort and relief to the sufferers she came to succor.

Dunant's book, "A Souvenir of Solferino," produced a profound impression. Appearing in 1862, it was widely read and several editions were quickly sold. It was speedily translated into several foreign languages. Men high in the governing and military circles of Europe were interested and some were enthusiastic over the ideas set forth. Dunant's success was, however, more than literary. For that he cared little, save as a means to a great end, Dunant had launched an idea destined to commend itself to wider and wider circles, to be seized and developed by an ever-growing multitude of men and women into the vast and impressive work of humane cooperation which we see today in the Red Cross.

Dunant was not content with having written a book. As a possible aid to the achievement of the end he had at heart he turned to a society in Geneva of which he was a member, "The Geneva Society of Public Utility," which, at his suggestion, devoted its meeting of February 9, 1863, to a prolonged discussion of the advisability of forming such relief societies as he had advocated in his "Souvenir." The outcome of the debate was the appointment of a committee for a further and more thorough consideration of the question. The committee recommended that an international conference be called to study the problem. Invitations were sent out and Dunant sought to reinforce them by traveling over Europe enlisting the interest of rulers, military men, and philanthropists in various countries.

On October 26, 1863, thirty-six delegates assembled in Geneva to deliberate on Dunant's momentous proposition. Eighteen of these delegates were the semi-official representatives of foreign governments. The deliberations lasted four days and were characterized by an entirely sympathetic attitude toward the project. But the eighteen government representatives had no power to bind their governments and the other members had only such influence as their ability or reputation gave them. It was desirable to have an assembly called with power to act.

Consequently, on June 6, 1864, the Federal Council of Switzerland issued an invitation to all the states of Europe and to some of America to send delegates with full powers to Geneva.

On August 8th of that year sixteen states, represented by twenty-six delegates, met in Geneva in response to this invitation. For fourteen days they were in session and the result of their deliberations was the famous Geneva Convention of 1864 to which eventually, between August 22, 1864, and July, 1907, fifty-four governments acceded. To carry out the Geneva Convention the International Red Cross Society was organized with headquarters at Geneva, with branches in all countries that accepted the Convention, and with an international flag—the Swiss flag with colors reversed.

Dunant's later life was inconspicuous. He was little known. His obscurity was in singular contrast to the world-wide fame that was the fortune of Florence Nightingale. His journeys through Europe had swallowed up a large part of his private fortune; and some unfortunate financial enterprises of his did the rest. At length, his health shattered, the Empress Marie Feodorovna, widow of Alexander III. of Russia, established a fund for prizes to those whose inventions further Red Cross work and awarded him a life pension. Prof. Mueller of Stuttgart also came to his aid; and the Federal Council of Switzerland awarded him the Alfred Binet prize of 1700 francs as founder of the Red Cross. Another and greatest honor of all that fell to him was the Nobel prize for having contributed most to the fraternity of nations.

When Dunant died, in 1910, he died as an honored benefactor of the race. His was the supreme satisfaction of knowing that his work would live on after him, that it had been incorporated in a great international institution which would survive as long as the world should need it.

Godliness Profitable

1 Tim. 4: 8. In his earlier years, Jean Francois Millet, the great French painter, devoted himself almost entirely to the painting of nude figures, according to the prevailing practice of the day; but one day, chancing to hear the lustful conversation of some men examining a picture of his in a window, he resolved to turn his talent in some other direction. He and his wife were poor. It seemed to mean starvation to them both; but she consented, and he gave up nude art and began to paint peasant scenes. But what seemed to promise him starvation really brought him such fame as will doubtless prove immortal.

He is known as "The Painter of Peasants," some of his most famous pictures being "The Sower," "The Gleaners," "The Shepherds," "Death and the Wood Cutter," and "The Angelus." This latter picture was recently sold for \$55,000 and is one of the art treasures of the world. The change in his fortunes and reputation is a good example of the fact that it pays to do right. "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." God pays His servants better than Satan does, while there is a great delight in serving our heavenly Father, not out of a desire for pay, but because we love Him and wish to do His will.—*The Expositor*.

On the Road to the Wishing Star

By LUCY JUZA

Into a forgotten bed of gladiolas in the far corner of the yard the leaves and small broken twigs were flung by the tired wind of evening. Monotonously it pounded the black twisted branches of the trees against the roof of the sagging front porch where Mary-Elizabeth sat, chin in hand, on the bottom step.

Conscious at last of the wind-driven leaves falling in a listless shower about her feet, the girl drew a mass of them into her lap, lifting them with childish tenderness, caressing and crooning over them. A passer-by would have thought she held a kitten in the hollow of her dress.

As she absently sifted the leaves through her fingers her eyes lifted from their brooding and became fixed upon a jagged bit of deep blue and lavender sky which filled the little gap between the houses across the street. So she sat, the look of childish intentness growing on her face as the lavender of the sky changed to gray and the blue deepened to black, her eyes searching the darkening space that was the world beyond the row of damp roofs.

"There it is," she breathed, her face brightening, "the first one." With the wet leaves clasped in her hands, she drew herself erect, and as the strange fixed look faded from her eyes she chanted, in a voice that was scarcely more than a whisper:

"Star, light, star bright, first star I see tonight—

I wish I may, I wish I might have the wish I wish tonight."

Pausing a moment, she turned her eyes toward the snapping branches of the trees above her, then leaned closer toward the new star glistening far off in the deepening October sky. "I wish," she whispered softly, and it was almost a prayer, "I wish—"

The front door of the house opened quickly behind her. "Come, Mary-Elizabeth." It was her mother's voice. "It's your bedtime."

Mary-Elizabeth sat motionless on the step. Her hands were folded across her breast as though in prayer. The wind whipped her hair about her face still turned upward to the night, and tugged at the old shawl drawn around her shoulders. "Come," called her mother, and her voice now was sharp. "You'll catch cold."

Brushing the leaves from her dress, Mary-Elizabeth rose slowly from the step, and looked up into the shivering branches of the trees at the star, which was larger and brighter now. Then she followed her mother quickly into the unlighted hall. She hesitated a moment at the door of the sitting-room where her father sat reading the evening paper, hesitated as though she wanted to speak then, remembering the tears which were in her eyes, she went silently up the stairs to her room.

She closed the door behind her. It was small, this room of hers, scarcely larger than a closet, in fact it had for years served as a store-room for trunks, boxes and old pictures. Then Mary-Elizabeth had

claimed it. "It's not much of a room," she had talked the matter over with herself, "but the window is nice and big."

A small rag rug failed to conceal the cracks that showed through the dusty gray paint. The wallpaper, from which the roses had faded long ago, hung in dingy strips from one corner of the room; a row of rusty nails and hooks protruded from the wall. But the room had a window—a window that was very high and wide. Mary-Elizabeth could not reach across it.

From the window she watched the sky at night when the stars came out and on days when the world was filled with rain. She could see the clouds drift past the window in the early morning before the sun came up over the hill and the roof-tops, and the freshly-sprinkled pavement which shone like wet glass in the flare of the street lamp. But, and this was best of all, she could reach out of the window and touch the cold branches of the nearest tree—hers.

Eight of these trees stood in a dignified row along the parking around the old Marsh house, and each tree was named for a member of the family. The first trees were for Grandfather and Grandmother Marsh, the next two for Mary-Elizabeth's father and mother, then a tree for Janie, the little sister who had died, next a tree for Fanny, another for Leonard and the last tree for Mary-Elizabeth herself.

After closing the door of her room behind her, Mary-Elizabeth stood for a moment in the half darkness, then dropped to her knees beside the bed and buried her face in the old musty feather pillow. While she knelt there in the stillness of her room she prayed. Not the usual "Now I lay me," droned in a sleepy voice, but a real prayer:

"Dear God, don't let him cut them down. He's going to—Grandfather's and little Janie's and all of them. Janie, Janie! Don't let him cut yours—don't let him—"

The sobs died away, but Mary-Elizabeth still knelt by her bedside. Morning found her there, fully dressed in the clothes of yesterday, her cheeks flushed and drawn from the tears. Slipping on a fresh apron, she brushed back her hair and hurried to the kitchen to help her mother with breakfast. It was eaten in silence, and Mary-Elizabeth was glad. She rose when her father pushed back his chair and followed him into the hall.

"Father," she began timidly, almost fearfully, "I—I wish—please—"

Jefferson Marsh turned. "Mary-Elizabeth, if you have anything to say, do so quickly. Don't stammer like that."

"Yes, sir," answer the child, dashing the tears quickly away as her father reached for his morning paper. "But, father, please—"

At that moment Leonard, a book under his arm, shuffled through the hall. "Leonard," called Mr. Marsh, "don't forget to see Jackson about cutting the trees. You go past his place." Then he addressed himself to his daughter. "When you learn to speak distinctly, Mary-Elizabeth, father will listen to you. Go and help your mother with the dishes." With these words he closed the front door and was gone.

Mary-Elizabeth wiped the dishes, swept the floor and helped her

mother make the beds. More than once she looked up from her task to find her mother's eyes upon her. "Come here to the light," her mother would say, "you looked peaked this morning. Don't you feel well?"

Mary-Elizabeth smoothed the sheet before answering. "My head aches a little."

"I think," announced Mrs. Marsh, "I had better fix you something to take. You probably ate something you shouldn't at Lester's party."

From the window Mary-Elizabeth watched the trees bend slightly in the wind. Soon there would be eight white ragged stumps along the parking. The trees her grandfather had planted so many years ago would be piles of brush in the street. They had not been careful about the leaves and the city had objected to the leaf-strewn sidewalks.

"If it isn't one thing, it's another," Jefferson Marsh had said. "Last winter they complained about the branches that broke, and now they are fussing about the leaves. I'll have them cut down, and that will end it."

Later that morning Mary-Elizabeth sat under the trees on the step. The wind played dismally through the branches, tugging at the few blackened leaves which still clung to the mother elm.

"It's better," whispered the child to herself. "It's better for them to go now than after the leaves come and they are green and beautiful. I don't think I could bear it then." A strange hard look came into her eyes as she added: "I hope they cut father's tree first."

"Did you see Jackson, Leonard?" Mr. Marsh asked that night at the dinner-table.

"Yes, sir," Leonard scarcely raised his eyes. "Be here Saturday."

Mary-Elizabeth stood in the doorway looking out into the night. From the street beyond the steady ringing of a church bell rose and fell with the whining of the wind.

"It's just like a funeral," she whispered to the trees. "And I know it's ringing for you."

The tree at the end of the row trembled in the wind. Mary-Elizabeth stole quickly down the steps and laid her head against the rough bark.

"I don't see how he can," she sobbed, "when Janie always called it hers."

"Come," called her mother from the doorway, "it's too windy outside." With her broom she swept the leaves from the walk.

From her window Mary-Elizabeth could see the network of branches against the sky, shifting ceaselessly in the wind. Soon there would be no branches—just a street light that would glare all night. Raising herself on her elbow, she drank from the glass of water she had placed on the chair by her bed. Her headache was worse, and her face was flushed.

"Till Saturday—till Saturday," moaned the trees. Again Mary-Elizabeth drank deeply from the glass of water. How warm the night was—not a bit like October!

A far-reaching branch scraped across the window sill, and Mary-Elizabeth shrank away; it was as though a hand stretched out to her in appeal and she was unable to help. She tried to sleep, but was awakened from feverish dreams by the tapping of the branches. How could she sleep while they talked to her? All night she lay whispering to them low meaningless words; and they answered. They asked her if she wanted to go with them when they went away, and she whispered, "Yes." Then she heard the clear ring of the axe against the bark, and she felt it cut deeper into her own flesh. It was Janie's tree they were cutting. Soon, soon it would crash to the ground. She mustn't let them! It was cruel of them to make her suffer so. But it was too late now, too late. The writhing white sinews of the tree snapped under the biting steel.

Mary-Elizabeth sank exhausted on the bed. "I'm going, too," she whispered, as the fever burned into her brain. "I'll help them find the way."

Beyond the grim outlines of the houses across the street, the wishing star, brighter than it had ever been before, lighted the way for those who traveled through the night.

The wide upland lay before her. The grass was softer and greener than any Mary-Elizabeth had ever seen, and as she walked along the heavy dew sparkled like a path of precious stones around her feet. The lazy wind of summer touched with a listless hand the leaves on the trees before her—her tree and grandfather's and the rest. Mary-Elizabeth sought the scars left by the axe, but they were gone. The trees were just the same as when they had stood in a stately row along Clinton street. And through the shadow of the branches danced Janie, the little sister who had died. Hand in hand they roamed over the hills and played under the trees.

Then the sun sank out of sight behind the hills in the distance, the whispering leaves grew quiet one by one, and Mary-Elizabeth knew her visit had ended.

"It's beautiful here, Janie," she said. "I'd rather stay always with you."

"No, sister," answered Janie, and her voice seemed far away. "It isn't time. Some day you'll come back. I'll be waiting, and then we'll play again."

Mary-Elizabeth felt the weight of her body press heavily about her. She breathed, but it was slow breathing, and it tired her. How bright the street light was! She could feel the glare through her closed eyelids. A bell rang somewhere. It sounded like thunder. A drop of water, very cold, fell on her lips. "Janie, Janie!" she cried. "Why did you make me come back?"

And then she opened her eyes. The sunlight burned into the room—her mother's room. It must be day again.

"Is this Saturday?" Her throat strained when she tried to speak.

A face with tired eyes and lips that trembled bent over the pillow.

"No, dear," her mother answered, "this is Monday."

"It was Wednesday before."

"Yes, dear." The nurse placed a cold-pack on Mary-Elizabeth's hot forehead. "But you've been ill a long time."

Her father came and sat on the old chair drawn up to the bed. "I'm sorry, daughter, you didn't say anything about the trees before. We had no idea you felt—that way—about them."

"It doesn't matter," Mary-Elizabeth smiled. "The scars don't show. And, father," her cheeks flushed, and she tried to raise herself from the pillow, "they're standing in a row, just the same as they were here, and they're green and shiny and beautiful."

Her father coughed. "You were delirious, daughter. Of course, you understand the trees have not been cut."

Then for the first time she heard the tapping of the branches against the window. "Do you mean, father," she whispered, "it was all a dream?" "Yes, my dear," he answered, "you've been very ill, you know."

"It wasn't all a dream," she murmured over and over to herself. "It wasn't all a dream."

Her father went away then, and her mother sat by her bedside—the mother who had watched all the nights and days since Wednesday. Would she, too, say it had been a dream?

"I saw Janie, mother," she whispered softly. The tired hands ceased their restless smoothing of the pillow. "I know," her mother's voice quivered. "It was last night, when we thought you were slipping away. Your father says it's foolish, but I know you saw her."

"Yes," Mary-Elizabeth smiled at the thought. "And oh, mother! She wore the little white dress and the slippers."

The Life that Counts

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth, by day, by night—
This is the life that counts.

The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
This is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slaves of sin to free—
This is the life that counts.

The life that counts is linked with God;
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
This is the life that counts.

—*Author Unknown.*

How She Got "Good and Rested"

By MRS. J. W. WHEELER

"Hard work and long hours, isn't it?" I asked of Mattie, who was "doing" the corridors of the hotel.

"Yes, ma'am, but tomorrow's my Sunday off. I'm going to have a beautiful rest."

"That's good." I looked at the lined face and the twisted hands carefully manipulating a skewer about the corners, and wondered about the nature of her "beautiful rest." I hoped it would be a hammock in the little grove set apart for the maids, where her overworked body, and particularly her feet, of which she sometimes complained, could recuperate. But probably it would be a long trolley ride and a visit to friends.

I was thinking of Mattie the next morning as I went into the village church and feeling glad for her that the day was pleasant. The congregation was singing, and when I looked up to thank the lady in front, who passed me an open book, I saw it was Mattie, dressed in her best "sateen" and singing lustily.

"Poor thing!" I thought, "no doubt she was too worn out to get any farther from the hotel."

"You didn't get away, after all, did you?" I asked her the next day, when she loomed in sight, with scrubbing pail and cloths. "I suppose your feet were too bad."

"Oh, I fixed my feet up good before I went to bed! I soaked 'em in hot sody water while I was getting my Sunday school lesson. They've been real comf'table ever since."

"So you stayed to Sunday school!" I began to be suspicious of that "beautiful rest." "Well, I suppose you took a good long nap in the morning?"

"No, ma'am." Mattie was one who could work and talk at the same time. "I got up earlier'n usual to pick some rasb'ries. Mis' Bowker said I could take some to old Aunty Newcomb if I'd pick 'em. She was most tickled to death to see me. She lives most a mile down the river road, and hasn't set her foot outside the door for five years. I changed her bed and straightened out her room, while Lucindy got the children ready for church; then we all come together. I didn't want to come back here for dinner, so I stopped on my way back to put up a bite. I could eat it in the burying ground to save time; it's real pleasant out there with the posies."

I tried not to laugh at her selection of a picnic ground, and said, for I was getting interested in Mattie's restful Sunday, "Then I suppose you went visiting?"

"Well, 'twas our turn at the service at the poor farm. The Baptists have it one week and we the other. I guess you've seen 'em, that set of gray buildings with the windmill about two miles out on the Plains road? I aimed to start early, for 'Mandy Thomas sent word I could have some of her sweet peas to take to old Mis' Hart, and I wanted to pass the time of day with 'Mandy's mother. She's dreadful deaf and

folks don't like to talk with her much. After I'd made my call and got the flowers I started, and who should come along but the minister and his wife. They made me get right in and ride the rest of the way."

"And I suppose you rode home with them?" I prompted.

"No, ma'am; I set a spell with Mis' Hart. She ain't got any folks of her own and is dreadful glad to see anybody. The matron asked me to supper, but I had to get back early. I try to go to all the league meetings I can so's to encourage my boys—my Sunday school boys, I mean; so she gave me a glass of milk and a doughnut to stay me till I go home. We had a splendid meeting. One of the ministers at the other hotel preached—I meant at the regular service after, and lots of the summer folks were there."

"You must have been hungry by 9 o'clock," I ventured.

"Oh, ma'am, it was 'most 10 when I got home. We had a teachers' meeting, and when I got started I overtook Granny Presby, so I went as far as her door. It's sort of poky down her road. Yes, I was hungry's a bear, but, there wasn't much to pick from; the motor parties had most cleaned us out. Yes, I feel good and rested. There, I must get some clean suds; this is as black as your hat."

Mattie went down the corridor and I went into my room, marveling. Five services, a business meeting, three visits to the sick, six miles trudging over country roads, two cold "bites"! I had found a new rest cure.

Not long after I met Rev. Henry Ropes. His face lighted up as I spoke of Mattie.

"Ah!" he said, warmly, "if there were more church members like Mattie, nobody would be asking, 'What's the matter with the church?'"
—Selected.

Amen

BY DR. JAMES MOFFATT

Few words in the vocabulary of religion are more widely used than the word "Amen," and few, to my mind, are less intelligently uttered. This short word is repeated continually, until I fear it has become blurred and blunted by usage. It is a Hebrew term which has passed unchanged into Greek, Arabic, Latin and English. Wherever the soul of man, Jewish, Mohammedan, or Christian, bows before God, the one "Amen" comes to the lips. It means "Truly"—"So be it." We commonly say Amen in worship to some statement by another person if it is a term of response, meaning that if a statement of God's truth is made in our presence, we say Amen to it if we agree with it.



Denominational

A Review

Every year the Year Book Man makes his visits into many thousands of Evangelical homes and he brings many good things to read and think about. Many long winter evenings are profitably spent in listening to what he has to say on all sorts of subjects. Often one can only wonder where he gets all his material. I believe he must spend a good deal of time listening in all sorts of places, to the newspapers and to the radio, and who knows where else. Then all this material is thoroughly sifted and nicely arranged before the mailman or the pastor carries it into the individual homes.

Among the many things the Year Book man wants to tell about is the work of the Synod, and he comes to me because he knows I have the information. Many people think that the President General, as the head of the Synod's household, should know just how things are going in the large Evangelical family of about 450,000 souls, and what all the members of that family, in all their different places and corners may be doing, secretly and openly, in their family life, their social life, or their business life. As if I knew all that! And if I wanted to tell only what I do know I would surely make a wonderful mess of it.

No, my dear friends, I do not gossip. On the contrary, I hate gossiping and I know only too well the terrible damage this monster has already done in our family and church life. And in our large denominational family, probably even among the 337,000 communicants of the last year, I fear there are many tongues who slander their neighbors and often make trouble between the pastor and the congregation.

In the big denominational family not all the children are well behaved, or no pastor would have to complain about poor church attendance, or about unsuitable, domineering, self-seeking, miserly members of the church council. Then there would not be 300 churches among the 1400 who still believe that the Synod's work does not concern them, that they could do as they please about the support of that work, and that it was nobody's business not even of the Synod or the Lord himself, whether or not they give much or little or nothing for the purposes of God's kingdom.

Children, are you not making a big mistake? I would not like to have him who judges righteously be obliged to say to this or that member of our denominational family on the great day of judgment: I have set a church alongside your pathway and you would not go in, nor would you support it with your substance. I have gathered the aged, the poor, the sick, and the orphans, and you have never given them bread. I have told you about the godlessness of so many of your own countrymen, and about those who are seeking God in heathen lands, and you would not let your son become a preacher or a missionary. If our Lord must speak thus on that great day to many pastors

and church members, or even to only a few of them I will ask him to send me away into Abraham's bosom where I shall not have to listen to his verdict or I would have to weep my eyes away in eternity.

This is not a pleasant subject. I do not like to talk about it and yet it is part of the picture of the Synod.

But the picture of the Synod shows not only shadows but also high lights. I may say that the offerings necessary for supporting, carrying on, and extending the work of the Synod and its activities—and the Synod never asks for more than it needs, which is its daily bread—have come in more abundantly than in other years. The true church never has too much of this world's goods. No one uses or spends these goods more nobly, effectively, and advantageously to the world than the church.

Although it is unfortunate that our beautiful theological seminary is not filled with students to the last corner of the last study room it is good to know that the young men in Eden Seminary are very anxious to learn what they need to know in order to do justice to the much larger demands that are now being made upon the ministry than was the case in former years. It is also a reason for rejoicing that some of them want to gather experience during a year of church work before they finish their course of study and prepare for ordination.

Surely all our Year Book readers will be glad to know that the college in Elmhurst has gained in prestige, and that not only within the Synod, and that this year more students are enrolled there who are preparing for the ministry or other kingdom tasks than ever before.

One of the most important, if not the most important department of the Synod's work is the really Christian education of our youth. The 16,100 children baptized last year have good prospects of being instructed by well trained Sunday school teachers. At the present time 15,958 teachers and helpers are at work among the 172,638 members of our 1300 Sunday schools. Most of the young people who teach there have had an opportunity during the past ten years to spend ten days either in Elmhurst or Dunkirk, N. Y., Newton, Kan., Robinson, Texas, the Golden West, in California, or just recently in Faribault, Minn., and gathered for themselves all that good Sunday school teachers ought to know about their work. During the summer of 1927 more than 500 Sunday school workers have gained much useful knowledge in these schools for better service in their Sunday schools.

The Synod also tries to take care of the 900 or 1000 young people from our churches who are studying in colleges and state universities preparing for service as lawyers, doctors, engineers, etc. The Synod does not want to lose these many young people, which might easily be the case if no one looks them up, and so it tries to keep in spiritual touch with them.

No mother of a large family can do all the housework alone. If she must attempt this much that should be accomplished remains undone and we need not wonder if there is disorder and lack of management in such a home. Thus the Synod also needs many people who

understand house work and take care of it every day. Some of them, the preachers or pastors, preach the word, instruct the confirmands, visit the sick, and look after all the many needs of the congregation. A goodly number of these men are serving two and three churches. In round numbers the Synod has about 900 pastors who serve 1099 churches, among them 125 mission churches which are cared for by 98 missionary pastors.

Besides these the Synod has a large mission field in Central India and another in Honduras, Central America. In this foreign mission field many hands are also active. In both fields we have 42 ordained pastors, most of whom are married, and unmarried women missionaries, besides three native ordained pastors and about 250 teachers and helpers who are instructing more than 5000 children and young people. This mission work in foreign lands aims to lead the people there to the Saviour, and to organize them into congregations which in due time may become active and self-governing.

In the great household of the Synod there are also a number of persons whose task consists in preparing young men for the ministry. In Eden Seminary there are at present seven professors, in Elmhurst 19, in Robinson three, and in Oakwood three, but only half of these 28 are ministers, the others are laymen, well trained in their particular branches. In addition the Synod has four editors-in-chief with their assistants; 12 pastors are at the head of institutions of Christian charity, and of the four General Officers, two give their entire time to the task entrusted to them.

There are still many people in our churches who ask quite naively: Well, what do these pastors, the editors, the secretaries, the professors and the officers of the Synod and the different Boards do anyway? That there are people who ask: What does our pastor do I can easily understand. But these people do not ask about the work of the pastors in general, for they know well enough and do not doubt it that every pastor can find work enough to do.

Whoever has visited Eden Publishing House with open eyes and watched the workers in the office, the composing room, at the large and small printing presses, and the many busy hands in the bindery, has at last also come to the editorial rooms and was then able to picture to himself the busy life of these men. And whoever comes to the Synod House during the busy months, when all the secretaries are at work at their desks there will soon discover that there is no idling there. Besides the President General, the Secretary of the Board for Budget and Promotion, the Secretary for Religious Education, and the two Secretaries for Brotherhood and Women's Work, and for the Evangelical League have their offices in the Synod House. The General Treasurer does not yet occupy the office there, as is also the case with the secretaries for home and foreign missions.

The offices of the editors, the secretaries and the General Officers are not luxuriously equipped with fine furniture, comfortable arm chairs and rocking chairs. There is nothing showy about them. All these

offices are practically arranged for the work that must be done there. You will find there large desks, typewriters, adding and multigraphing machines, book shelves, lockers, filing cabinets, and what else is necessary to have the work done efficiently and quickly.

Our Lord has no use for lazy people in his vineyard. He lets them degenerate, they do not grow and get nothing done. They wrap their talent in a napkin instead of stirring up and using the gifts they have in them. And these harsh words are addressed not only to the pastors and the specially called workers in the vineyard, it applies also to church members and church councils. If God gives you a task he will also give the necessary ability to accomplish it, and for this gift you are responsible.

In the church, which represents the Kingdom of God on earth, work never ceases, just as summer and winter, seed-time and harvest, frost and heat, and rich and poor will never cease as long as the earth stands. The Kingdom of God is never finished. It is not in vain that Jesus in his model prayer asks us to pray: "Thy Kingdom come." It does not say: thy Kingdom is here! So let us keep right on working as long as it is day, before the night cometh in which no man can work.

The night is preceded by twilight. In view of the many waiting Kingdom tasks we might call it the hours of old age. It is surely a great and gracious blessing to be allowed to work up to old age, which begins with 70; but in these evening hours of old age there comes a sense of sadness as one thinks of the imperfections and awkwardness with which one had to contend for 40 and 50 years, and at the incomplete condition in which one had to turn over to others the work done amid much labor but with an always growing love for it.

In our Synod there are in quiet retirement many dear old brethren who have labored unceasingly for 50 years or more and who can no longer labor. They read about the work of the Synod's big household, rejoice at the blessings and successes or grieve about the failures—and pray! That is their task. The Synod has never been rich in earthly goods and she could not set aside for her aged fathers and mothers an abundant portion for their old age. These old people have well deserved such a portion and many of them ought to be much better off than they are.

Among the 14,456 funerals conducted in our churches last year are those of two students of theology, 18 pastors' wives and widows, and 23 pastors, the youngest of whom was 37 and the oldest 78 years of age. In patient submission to the Father's will and surely not without longing for the rest that remaineth for the people of God, which means to be with the Lord always, there are in the Synod's great household a goodly number of honored servants of God aged 75 to 91 years.

We are getting old! When our time comes our hands drop into our lap. The Kingdom of God never ages. It is always bringing forth new blossoms and ripening new fruit. The means for the work change

—the aim of the work is always the same. In the centuries that are past the Kingdom of God as represented in the church has passed through many changes. The church has a very different face today than it had a hundred years ago. But follow its course and you will always find the footprints of the crucified and risen Lord, often, indeed, almost covered with the sands of human wisdom or obscured by the timbers of earthly, human conveniences. In darkness and light, in freedom and bondage, in springtime and autumn, in fog and storm, in distress and in death—never has there been a time in which the bold word of the prince of apostles: Our faith is the victory! has not been true. The preaching of Christ as well as the teaching of the apostles, the breaking of bread and prayer, these pillars of the first Christian church are big and broad and strong and elastic enough to fit every age that has been or that may come, to support it and to direct the eyes of all nations upwards to the God and Father to whom all Christians of all ages gladly say: “Abba Father!”

J. Baltzer, President General.

Form of Bequest

Evangelical people desiring to make a bequest in favor of the Evangelical Synod of North America, or any one of its boards or institutions, should be careful to do this in the manner prescribed by law. Where several boards or institutions are to be remembered, a separate paragraph beginning “I give and bequeath,” etc., should be made for each. The following form is suggested where no lawyer is available for counsel.

“I give and bequeath to the (German Evangelical Synod of N. A., of which Rev. H. Bode, St. Louis, Mo., is treasurer), (German Evangelical Missouri College [Eden Seminary] located at Webster Groves, Mo.), (Pro-Seminary of the German Synod of N. A., located at Elmhurst, Ill.), (Board of Home Missions of the German Evangelical Synod of N. A.), (Board for Foreign Missions of the German Evang. Synod of N. A.), (Extension Fund Board of the German Evang. Synod of N. A.), (Ministerial Pension and Relief Board of the German Evang. Synod of N. A.), the sum of dollars and the receipt of the treasurer thereof shall be sufficient evidence for the discharge of my executor.”

The will should be attested by three witnesses (in some states only two are required) who should write opposite their names their places of residence, (in cities, the street and number). The following form of attestation will answer for every state in the Union: “Signed, sealed, published, and declared by the said (name of testator) as his last will and testament, in presence of us, who at the request of the said (name of testator), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses.” Some states require the will to be made at least two months before death.

Any information concerning such legacies or bequests should be communicated to the General Treasurer, Rev. H. Bode, 1740 N. Euclid Ave., St. Louis, Mo.

District Number	District and Mission Territories	Pastors		Congregations Main and Affiliated	Souls	Value	Confrimands		Sunday School		Contributions	
							German	English	Enrollment	Teachers	For Church	For Kingdom
1	Atlantic	43	42	29,313	\$ 2,334,000.00	47	581	27	7,660	839	\$ 319,938.66	\$ 29,724.82
2	Colorado	15	16	4,384	5,141,775.00	143	1273	1273	1,238	95	23,702.88	4,462.21
3	Indiana	100	108	44,862	5,597,949.06	18	1273	1273	25,147	2,087	736,525.09	102,903.28
4	Iowa	70	81	20,759	1,409,000.00	67	325	325	8,079	736	239,731.93	40,303.15
5	Kansas	27	46	5,653	3,492,400.00	—	128	128	3,497	294	59,560.79	12,291.14
6	Michigan	78	87	29,189	3,234,575.00	81	847	847	11,208	1,079	378,524.23	56,889.01
7	Minnesota	55	86	13,518	1,326,000.00	96	297	297	3,829	361	125,972.00	22,528.00
8	Missouri	133	126	38,595	3,751,174.00	81	1107	1107	18,373	1,724	415,292.82	114,187.02
9	Nebraska	20	29	8,115	406,000.00	126	99	99	2,292	192	98,556.07	9,750.33
10	New York	53	64	29,996	3,652,000.00	—	662	662	12,113	1,135	416,658.00	64,366.16
11	North Illinois	154	130	44,073	5,026,950.00	122	1960	1960	22,879	2,152	324,616.58	88,339.40
12	Ohio	70	79	38,670	3,772,107.00	—	809	809	17,098	1,368	504,465.20	68,440.13
13	Pacific	19	19	2,767	299,966.37	19	25	25	905	104	40,332.53	6,518.53
14	Pennsylvania	22	29	10,889	1,338,600.00	72	240	240	4,881	436	131,948.42	16,971.86
15	South Illinois	80	96	33,950	2,318,250.00	—	688	688	10,999	1,186	438,449.42	38,971.21
16	Southern	15	16	8,450	682,900.00	—	250	250	3,438	348	70,201.00	12,698.86
17	Texas	44	62	16,301	971,950.00	329	238	238	4,433	441	88,994.89	15,386.39
18	West Missouri	32	35	9,442	1,118,900.00	19	178	178	5,303	458	105,376.25	25,690.36
19	Wisconsin	69	99	28,327	2,710,301.00	99	1,005	1,005	8,487	851	252,193.24	38,644.09
20	Washington Mission	13	8	753	52,500.00	14	11	11	324	41	8,590.68	1,089.15
21	Canada Mission	1	1	276	10,000.00	6	—	—	132	6	1,070.62	81.04
22	Montana Mission	5	8	1,059	26,875.00	33	7	7	317	25	3,264.38	553.60
—	Summary	1,118	1,267	415,341	\$40,674,172.06	1,372	10,757	10,757	172,632	15,958	\$5,099,565.73	\$770,801.56

Legacies and Foundations

From September 1, 1926, to September 1, 1927

1. Louis Rehm, Louisville, Ky., Foreign Missions \$185, Home Missions \$198	\$ 370.00
2. Paul Rondi, Louisville, Ky., for Educational Institutions	300.00
3. Mrs. Augusta Buetow, Oshkosh, Wis., for Eden Seminary	928.00
4. Mrs. Louise Meier, St. Louis, Mo., for Eden Seminary....	300.00
5. John Hy. Witte, Brooklyn, N. Y., for Eden Seminary.....	100.00
6. Mrs. Charlotte Leek, Warrenton, Mo., for Eden Seminary	200.00
7. Mrs. Charlotte Boltog, Milwaukee, Wis., for Bensenville... ..	200.00
8. Mrs. Elizabeth Koesterer, Burlington, Ia., for Foreign Mission and Home Mission, each \$95	190.00
9. Mrs. Louise Kraft, Baltimore, Md., for Foreign Missions \$898.20, Home Missions \$1900, Eden Seminary \$475.....	3,273.20
10. Fred G. Meinershagen, Higginsville, Mo., for Eden Seminary	200.00
11. H. D. Gossmann, Ohlman, Ill., for Pastors' Home at Blue Springs, Mo.	500.00
12. Jacob Wiegner, Donnellson, Ia., for Foreign Missions \$800, Home Missions \$800, Pension Fund \$500	2,100.00
13. Mrs. Louis Eschrich, St. Louis, Mo., for Eden Seminary....	100.00
14. Mrs. Dorothy Warnicke, Houston, Tex., for Educational Institutions	2,875.00
15. Miss Emilie Holtkamp, Chicago, Ill., for Foreign Missions	100.00
16. Mrs. E. H. C. Knickemeyer, St. Louis, Mo., for Eden Seminary	100.00
17. Wm. Hartmann, Idalia, Colo., \$50 each for Foreign Missions, Home Missions, Pension Fund, Emmaus and Orphans Home, St. Louis	250.00
18. H. S., Gerald, Mo., \$100 each for Eden Seminary, Elmhurst College, and Pension Fund	300.00
19. Mrs. Henry Meiers, Lake Elmo, Minn., \$221.25 each for Eden Seminary, German Relief Fund, Emmaus and Orphans' Home, St. Louis	885.00
20. N. N., Hampton, Ia., for Foreign Missions \$100, Home Missions \$100, Eden Seminary \$100, Elmhurst College, \$100, Emmaus \$50, Bensenville \$50, Hoyleton \$50, Deaconess Home, Marshalltown, Ia., \$50	600.00
21. Mrs. Anna K. M. Frasen, Hoyleton, Ill., for Orphans Home, Hoyleton, Ill.	50.00
22. Mrs. Katie Halfmann, Ft. Madison, Ia., for Eden Scholarship Fund	431.26
23. Mrs. Jennie Tiedemann, O'Fallon, Ill., for the Synod.....	4,000.00
24. N. N., Milwaukee, Wis., \$250 each for Foreign Missions and Home Missions	500.00
25. Geo. Biek, Lawrence, Kan., for Foreign Missions \$20; Home Missions \$20; Pension Fund \$50; New Eden \$10....	100.00
	<hr/>
	\$18,952.46

Again we are thankful that so many of our people remembered their Church through legacies and bequests, and we would urge others to follow their good example. Our heavenly Father certainly is entitled to a share of our possessions and how can we show our appreciation better than by bequeathing part of our possessions to the furtherance of Kingdom work. Such gifts, given in a sincere manner, are well pleasing to God. And one could also say, "They have done what they could."

Our Annuities

An annuity is a gift made while living to the Synod or its charitable purposes for which a stated income is received during life. The nature of this gift is absolute, i. e., it can not legally be recalled. This form of gift is growing in favor with those who have it in their hearts and minds to give something for charitable or religious purposes, because they know that the money is actually delivered for the purpose for which it is intended. A will may be broken and a bequest diverted, but annuities are absolutely certain to go to the cause for which they are intended. Being absolute gifts to a charitable purpose there are no taxes, no repairs, no insurance, no interest or rent to collect, no reinvestment, no renewing of mortgages, no depreciation or foreclosing, no worry of depreciation in value and no temptation to spend or invest money unwisely, while at the same time there is a regular and unvarying income to the last day of life.

Gifts, Bequests and Annuities

is the title of a booklet which ought to be of interest to every grown person in the Evangelical Church. It gives you information as to the true spirit Christians ought to cherish concerning earthly possessions; our Church's principles; the Synod's organized activities; the legal name of every incorporated organization, synodical and benevolent; how to make a bequest a memorial, a scholarship, etc. It tells all about annuities and gives other valuable information about your church. The booklet ought to be in the hands of every thinking member of our church.

It will be sent *gratis* to any one. Only mail a postal to
Rev. Henry Bode, General Treasurer,
1740 N. Euclid Ave., St. Louis, Mo.

Special Days in 1929

Shrove Tuesday	Feb. 12	Labor Day	Sept. 2
Palm Sunday	March 24	Harvest Home	Oct. 6
Easter Sunday	March 31	Reformation Sunday	Nov. 3
Ascension Day	May 9	Memorial Sunday	Nov. 24
Mother's Day	May 12	Thanksgiving Day	Nov. 28
Pentecost or Whit-Sunday	May 19	First Sunday in Advent....	Dec. 1
Children's Day	June 9	Christmas Day (Wed.)....	Dec. 25

The Official Directory

The General Officers

President—Rev. J. Baltzer, D.D., 2013 St. Louis Ave., St. Louis, Mo.
Vice-president—Rev. A. H. Becker, D.D., 1719 St. Andrew St., New Orleans, La.
Secretary—Rev. G. Fischer, 671 Madison St., Milwaukee, Wis.
Treasurer—Rev. H. Bode, D.D., 1740 N. Euclid Ave., St. Louis, Mo.

The District Officers

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English Publications

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Mabel Blushes

Frank—"I don't see how you can tell those Smith twins apart."

Hank—"That's easy. Mabel always blushes when she sees me."

—*The Pathfinder.*

The Problem In Arithmetic

"How are you getting along with 'rithmetic, Sam?"

"Well, I done learned to add up all de noughts, but de figgers still bother me."—*Ex.*

Taking Chances

If you go around handling people without gloves, it is only a matter of time before you tackle a live wire.—*Boston Transcript.*

Evangelical Ministers Called to Their Reward

PASTOR H. WALSER, born Dec. 2, 1853, in Alsace-Lorraine, died Oct. 24, 1926, as emeritus, at the Deaconess Hospital, St. Louis, Mo. (1)

PASTOR WALTER AUGUST SCHAEFER, born Feb. 5, 1867, in Heringen, Kreis Fangerhausen, Germany, died Oct. 30, 1926, as pastor of Zion Church, Gladstone, Neb. (2)

PASTOR AUGUST BUETTNER, born June 30, 1860, in Stettin, Germany, died Nov. 15, 1926, as emeritus, in Petoskey, Michigan. (3)

PASTOR GUSTAV KRUMM, born Aug. 6, 1861, in Reval, Esthland, died Dec. 6, 1926, as pastor of St. Paul's and St. John's Churches, Ackerville, Wis. (4).

PASTOR KARL FRIEDRICH FLECK, born Aug. 19, 1856, in Karlsruhe, Baden, died Dec. 7, 1926, as emeritus, in Baltimore, Md. (5).

PASTOR ERNST RIEMEYER, born Jan. 18, 1862, in Frankfort on-the-Oder, Germany, died Dec. 17, 1926, as pastor of St. James Church, Casco, Mich. (6).

PASTOR EMANUEL ALBERT SCHULZ, born July 9, 1875, in Berlin, now Kitchener, Ontario, died Jan. 13, 1927, as pastor of Friedens Church, N. Tonawanda, N. Y. (7).

PASTOR HENRY WOLF, born Dec. 30, 1855, in Germany, died Jan. 22, 1927, as emeritus, in Des Plaines, Ill. (8).

PASTOR HENRY NOEHREN, born Jan. 28, 1854, in Dyer, Ind., died Jan. 23, 1927, as pastor of South Side Evangelical Church, Buffalo, N. Y. (9).

PASTOR GOTTLIEB FREUND, born July 23, 1873, in Freelandville, Ind., died Feb. 4, 1927, as pastor of Salem Church, Higinville, Mo. (10).

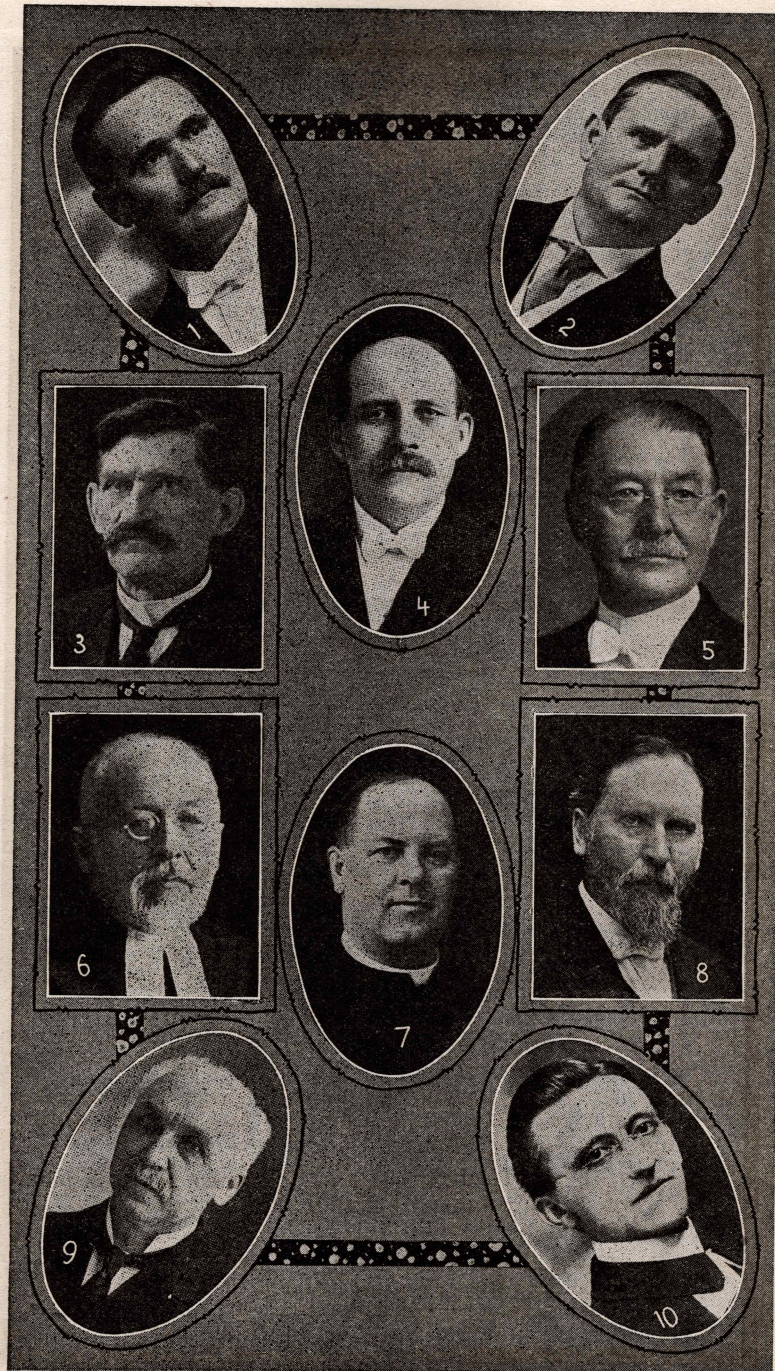
PASTOR FRIEDRICH GABELMANN, born Feb. 9, 1868, in Osterburger, Germany, died Feb. 14, 1927, at the Deaconess Hospital, Detroit, Mich. (11).

PASTOR ALBERT E. JANSSEN, born Aug. 28, 1857, in Germany, died February 28, 1927, as emeritus, in Pasadena, Cal. (12).

PASTOR HERBERT KETTELHUT, born Aug. 27, 1895, in High Hill, Mo., died March 4, 1927, as pastor of St. James Church, Louisville, Ky. (13).

PASTOR CHRISTIAN ERNST JULIUS KLOPSTEG, born July 26, 1838, in Germany, died March 9, 1927, as emeritus, in Faribault, Minn. (14).

PASTOR GEORGE LIENHARDT, born Dec. 28, 1861, in Germany, died March 25, 1927, as emeritus, in Rock Island, Ill. (15). [No picture could be secured.]



PASTOR CONRAD W. T. BECHTOLD, born Feb. 3, 1845, in Germany, died April 15, 1927, as emeritus, in Kansas City, Mo. (16)

PASTOR MAX RATSCH, born Dec. 31, 1846, in Germany, died May 12, 1927, as emeritus, in Laehn, Germany. (17)

PASTOR JOHN G. H. ERDMANN, born Nov. 19, 1862, in Germany, died May 21, 1927, as emeritus, in Lakewood, Cleveland, Ohio. (18)

PASTOR CONRAD FREDERICK STOERKER, born Feb. 17, 1851, in Germany, died June 13, 1927, as emeritus, in St. Charles, Mo. (19)

PASTOR HEINRICH DREES, born Sept. 21, 1856, in Freelandville, Ind., died July 1, 1927, as emeritus, in St. Louis, Mo. (20)

PASTOR GEORGE MAYER, born October 11, 1857, near Slinger, Wis., died July 31, 1927, as emeritus, at St. Cloud, Minn. (21)

Ministers' Wives and Widows Called to the Higher Life

MRS. MAGDALENE MATHILDA EGLI, nee KLEIN, wife of Pastor Armin Egli, Oak Harbor, Ohio, born March 1, 1894, in Siegel, Ia., died Sept. 16, 1926, in Grand Junction, Colo.

MRS. LOUISE OTTO, nee KOMMUELLER, widow of Prof. E. Otto, born Dec. 1, 1854, in St. Louis, Mo., died Oct. 15, 1926, at the Deaconess Hospital, St. Louis, Mo.

MRS. MARIA PFEIFFER, nee SCHLEICH, widow of the late Pastor Frederick Pfeiffer, born Dec. 10, 1844, in Wuerttemberg, Germany, died Nov. 7, 1926, in Detroit, Mich.

MRS. ROSETTE FREYTAG, nee KRECKEL, widow of the late Pastor H. W. Freytag, born July 31, 1845, in Westerburg, Nassau, died Nov. 8, 1926, in Dolton, Ill.

MRS. AUGUSTE DINKMEIER, nee LUESSENHOP, wife of Pastor J. H. Dinkmeier, born Feb. 28, 1853, in Addison Township, Ill., died Dec. 31, 1926, in St. Charles, Mo.

MRS. AUGUSTA FREDERICKE HEINRICH, nee SCHULZ, wife of Pastor John F. Heinrich, emeritus, born Nov. 30, 1869, in Genessee, Wis., died Jan. 26, 1927, in Des Plaines, Ill.

MRS. FRIEDA BUESCHER, nee FIEDLER, wife of Pastor John Buescher, born Sept. 26, 1883, in Germany, died Feb. 2, 1927, in Rose Hill, Chicago, Ill.

MRS. MARIA HELENE SAFFRAN, nee ENGELMANN, wife of Pastor Paul C. Saffran, New Palestine, Ind., born Aug. 3, 1885, in Howard City, Mich., died March 10, 1927, in Indianapolis, Ind.



MRS. AUGUSTE IRENE REICHERT, nee DOLECKE, wife of Pastor Julius Reichert, born July 26, 1878, in Germany, died April 10, 1927, in Jackson, Wis.

MRS. ELIZABETH SCHLUNDT, nee HAUSFELD, widow of the late Pastor John Schlundt, born Jan. 22, 1849, in Holland, Ind., died April 22, 1927, in Evansville, Ind.

MRS. MAGDALENA RAMI, nee MUELLER, widow of the late Pastor Rudolph Rami, born March 7, 1848, in Alsace-Lorraine, died May 8, 1927, in Tomah, Wis.

MRS. LOUISE SCHORY, nee PRELL, wife of Pastor Theo. Schory, born Feb. 11, 1869, in Cincinnati, Ohio, died May 16, 1927, in Indianapolis, Ind.

MRS. MARIE DUERR, nee ENGELHART, widow of the late Pastor J. D. Duerr, born Aug. 1, 1845, in Germany, died May 16, 1927, in Cleveland, Ohio.

MRS. LYDIA LOUISE NOLLAU, nee MUELLER, widow of the late Pastor Louis G. Nollau, born March 13, 1858, in Liverpool, Ohio, died June 10, 1927, in St. Louis, Mo.

MRS. ELIZABETH SOPHIA DAMMANN, nee WESEMANN, wife of Pastor M. J. Dammann, born Dec. 28, 1859, in Freeport, Ill., died June 19, 1927, in Hubbard, Ia.

MRS. GOTTLIEBINE BIZER, nee SCHAEFFER, wife of Pastor Conrad Bizer, born April 1, 1861, in Germany, died June 23, 1927, in New Albin, Ia.

MRS. AUGUSTA BEIER, nee AXT, wife of Pastor Emil Beier, born March 6, 1873, in Germany, died July 21, 1927, in St. Louis, Mo.

MRS. WILHELMINE HAAS, nee LOCHER, widow of the late Pastor Louis J. Haas, born April 13, 1858, died Sept. 3, 1927, in Spokane, Wash.

MRS. AMELIA MEHL, nee FRICKE, wife of Pastor William Mehl, born Dec. 14, 1871, in St. Louis, Mo., died Sept. 12, 1927, in Louisville, Ky.



CLERICAL REGISTER

List of names and addresses of Evangelical pastors in the United States and Canada. Corrected to October 25, 1927. Pastors designated with * are not yet members. Those designated by § are supernumeraries, that is, pastors serving in religious or educational work outside the Synod or temporarily engaged in other work. Pastors licensed to serve a congregation are indicated by †.

A

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 Albrecht, Alfred, R. R. 1, Berger, Mo.
 Albrecht, M. P., Mahasamudra, Raipur District, C. P., British India
 Albrecht, O., Shepherd, Mont.
 Albrecht, S., Hartley, Iowa
 Aldinger, El., R. R. 2, Lynnvill, Ind.
 Aleck, Eug., West Point, Neb.
 Amacker, T., High Ridge, Mo.
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F

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G

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R

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 Wullschleger, E., Taylor, N. D.
- Y**
 Young, W., Primrose, Iowa.
- Z**
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 Zeyher, K., Annandale, Minn.
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 Zoicher, Geo. L., 43 W. Maple St., Walla Walla, Wash.
 Zucher, G., R. R. 3, Manor, Tex.
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 Zutz, M. F., 717 Epworth Ave., Winton Pl., Cincinnati, Ohio
 Zwilling, O. H., Monroeville, O.
 Zwilling, Paul R., 1920 W. Jefferson St., Louisville, Ky.
- Total number of pastors.....1197

LAY MISSIONARIES

Board for Foreign Missions

- Bechtold, Anna D., Apartado 17, San Pedro Sula, Honduras, C. A.
 Enslin-Suger, Mrs. Helen, 1508 Shelby St., Sandusky, Ohio.
 Gadt, Minnie, Baitalpur, via Bhatapara, India.
 Goepfarth, Elise A., 3116 Second Ave., Richmond, Va.
 Kettler, Elise, Baitalpur, via Bhatapara, C. P., India.
 Kies, Lydia A., Jackson, Mo.
 Konrad, Mr. and Mrs. P. Hubert, c.o. Rev. C. Fischer, New Bremen, Ohio.
 Kurz, Louise, Apartado 17, San Pedro Sula, Honduras, C. A.
 Lang, Milton C., M.D., and Mrs. Lang, Baitalpur, via Bhatapara, C. P., India.
 Melick, Mrs. Edith B., Unadilla, N. Y.
 Riechers, Dorothea S., Raipur, C. P., India.
 Schaeffer, Hedwig, Raipur, C. P., British India.
 Scheidt, Bertha M., Apartado 17, San Pedro Sula, Honduras, C. A.
 Schichi, Anna, Khariar, C. P., India.
 Vordenberg, Louise, Apartado 17, San Pedro Sula, Honduras, C. A.
 Wobus, Adele, Baloda Bazaar, via Bhatapara, C. P., India.

Board for Home Missions

- *McDonnell, Mrs. W. F., Biloxi, Miss.
 Total19

Teachers' Register

Those without a * are members of the Synod.

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	Warma, H., Quincy, Ill.
	Wiegmann, G., 5139 S. Loomis St., Chicago, Illinois.
	Total24

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Alpermann, A., 209 Emmett St., Ypsilanti, Mich.	Bock, Geo. R., Rothchild, Wis.
Allrich, A., 509 Benton Ave., St. Charles, Mo.	Bosold, Anna, 1508 6th St., Peru, Ill.
Angelberger, L., 2242 W. 95th St., Cleveland, O.	Brenner, Louise, 1103 Grafton Ave., Dayton, O.
Apitz, O., 12 Elmwood Ave., Baltimore, Md.	Braendli, L., Blue Springs, Mo.
Bachmann, Bertha, 3917 Cicotte Ave., Detroit, Mich.	Brodmann, M., 1106 Lafayette St., Beards-town, Ill.
Baehr, Emilie, 1247 Berkeley St., Santa Monica, Calif.	Brodtk, K., 115 Willow Rd., Elmhurst, Ill.
Baltzer, Lydia, 8945 Manchester Rd., Webster Groves, Mo.	Brucker, Marie, 1105 Lafayette St., Scranton, Pa.
Baltzer, Olga, Meitzendorf, bei Magdeburg, Germany.	Buckisch, Mrs. Ch., 3821 Meade St., Denver, Colo.
Barkau, Olinde, 122a 17th St., Belleville, Illinois.	Buettner, Elizabeth, 623 State St., Petosky, Michigan.
Barkmann, M. H., 1204 Washington St., Junction City, Kan.	Buettner, L., 1217 Baltimore Ave., West Detroit, Mich.
Batz, Augusta S., 508 N. Belair Rd., Baltimore, Md.	Burkhart, E., 1333 Andre St., Baltimore, Md.
Bechtold, Therese, 2906 Askew Ave., Kansas City, Mo.	Christiansen, C., 2905 N. Troy St., Chicago, Ill.
Becker, Phil., 2403 Towle St., Falls City, Neb.	Dahlhoff, E., 41 Rector St., Newark, N. J.
Bender, E., 116 Washington and Plymouth St., Lemars, Ia.	Daiss, Mathilde, 2022 Fair Ave., St. Louis, Mo.
Berdau, A., R. R. 12, Box 27a, Kirkwood, Mo.	Deters, C., 403 S. 5th Ave., Ann Arbor, Mich.
Berens, Clara, 175 Kenilworth Ave., Elmhurst, Ill.	Dies, C. F., Town Line, N. Y.
Berger, A., 743 S. Park Ave., Oshkosh, Wisconsin	Doernenburg, G., 4040 Sullivan Ave., St. Louis, Mo.
Berges, W., 2020 Sunny Side Ave., Burlington, Ia.	Drees, Martha, 3131 S. Jefferson Ave., St. Louis, Mo.
Bernhardi, C. W., 5804 Franklin Blvd., Cleveland, Ohio.	Ehrhardt, Hermine, 430 Sample St., Millvale, Pa.
Beyersdorf, C., Shell Lake, Wis.	Eisen, G., Manchester, Mich.
Bierbaum, C., Cecil, Wis.	Eppens, Marg., 3026 W. 101 St., Cleveland, Ohio.
Bierbaum, A. J. H., Minier, Ill.	Erdmann, Louise.
Bierbaum, E., Minier, Ill.	Esser, L., 4730 Louisiana Ave., St. Louis, Mo.
Biermann, L., 1431 N. Kostner Ave., Cragin Sta., Chicago, Ill.	Essmann, G., 24 Linden St., Schenectady, New York.
Blankenagel, I., 537 1/2 33rd St., Milwaukee, Wis.	Eyrich, G. M., c.o. Rev. O. G. A. Eyrich, Plato, Minn.
	Falk, Th., 2150 Vilas Pl., Chicago, Ill.
	Feldmann, Caroline, Prot. Home for the Aged, R. R. 9, Evansville, Ind.
	Fink, A., 3826 S. Broadway, Los Angeles, Cal.

- Fischer, Irma, 204 Arlington Ave., S. S., Pittsburgh, Pa.
 Fleck, R. M. J., 13 W. Hamilton Ave., Hamilton Sta., Baltimore, Md.
 Flee, Emilie, 422 32nd St., Milwaukee, Wis.
 Frank, J., 7730 Summitt St., Kansas City, Missouri.
 Freund, Amelia, Higginsville, Mo.
 Frigge, S., 725 2nd St., Miami, Fla.
 Fritsch, L., 4932 Davison Ave., St. Louis, Mo.
 Gabelmann, M., 950 Larchwood Ave., Detroit, Mich.
 Gebauer, D., 3596 Independence Rd., Cleveland, Ohio.
 Gehrke, Amelia, 3225 Rochester Ave., Detroit, Mich.
 Gerichten, Anna V., 306 Bird Ave., Buffalo, N. Y.
 Glade, Inga, 4536 Parker Ave., Chicago, Ill.
 Goebel, E., 424 McDonough St., St. Charles, Mo.
 Griesse, Sophie, 841 3rd Ave., New York City, N. Y.
 Grob, M., 1023 6th St. (Rear), Milwaukee, Wis.
 Grunert, J., 1026 Pearl St., St. Joseph, Mich.
 Gubler, Julie, R. R. 5, Box 210, Evansville, Ind.
 Haas, R., 717 Read St., Evansville, Ind.
 Haas, M., 3215 Boudmot Ave., Westwood, Cincinnati, Ohio.
 Haass, C. W. F., 2060 W. Boston Blvd., Detroit, Mich.
 Haack, H., Belen, New Mexico.
 Habecker, M., 1812 Edmond St., St. Joseph, Mo.
 Haefele, Katherine, 1350 Lakewood Ave., Lakewood, Ohio.
 Haeussler, E., 3229 2nd Ave., South, Minneapolis, Minn.
 Hattendorf, Hermine, 6801 Emerald Ave., Chicago, Ill.
 Hehl, M., 4562 Evans Ave., St. Louis, Mo.
 Heldberg, H., c/o Rev. O. H. Zwilling, Monroeville, Ohio.
 Hess, G., 522 Spring St., Wabash, Ind.
 Hirtz, M., 3308 Tate Ave., S. W., Cleveland, Ohio.
 Hoepfner, M., Forreston, Ill.
 Hohmann, Louise, 3243 Orton St., Cincinnati, Ohio.
 Hueser, Bertha, 109 F. Ave., West, Oscaloosa, Ia.
 Hugo, E., 729 S. Hohman St., Hammond, Indiana.
 Hummel, Maria, 3852 Graceland Ave., Indianapolis, Ind.
 Husmann, E., 1369 Waltmann Ave., Los Angeles, Cal.
 Janssen, A., 405 Blaine Ave., Pasadena, California.
 John, E., 1400 Packard, Ann Arbor, Mich.
 Juergens, Meta, 3315 Lookout Drive, Cincinnati, O.
 Kayser, D., Manchester, Mich.
 Kehle, Anna Alwine, 731½ 3rd Ave., S., West Bend, Wis.
 Katerndahl, R., 410 30th St., St. Petersburg, Fla.
 Kies, Heinrike, bei Pfr. Gust Haertter, Endingen, bei Balingen, Germany.
 Kircher, J. G., 828 George St., Chicago, Ill.
 Kirchhoff, H., 807 S. 6th St., Burlington, Iowa.
 Kirschmann, M. M., 2402 Rosewood Ave., Richmond, Va.
 Kissling C., 3924 Maffit Ave., St. Louis, Mo.
 Klein, Elise, 7828 Lagoon Ave., Chicago, Ill.
 Klein, M., R. R. 1, Brookfield, Wis.
 Klemme, Ida, 210 W. 2nd North St., O'Fallon, Ill.
 Klingeberger, M., Jamestown, Mo.
 Koelbing, L., Bucklin, Kan.
 Koenig, Rosalie, 127 W. 3rd St., Huntingburg, Ind.
 Kohlmann, Ida, 8147 S. Ada St., Chicago, Illinois.
 Koletschke, A., Box 81, Fort Erie, Ont.
 Kottler, C., 37 Allison Ave., Elsworth, Pa.
 Kraft, Hannah, 720 Louisa St., Burlington, Ia.
 Kraehenbuehl, Dor., Blue Springs, Mo.
 Krause, Mary, Dansville, N. Y.
 Krueger, Minna, 5421 S. Morgan St., Chicago, Ill.
 Krumm, E., 324 26th & Prairie Ave., Marne Apts. 1, Milwaukee, Wis.
 Kuhn, Marie, Public Library, Wilder Park, Elmhurst, Ill.
 Kunz, Pauline, 815 W. American St., Freeport, Ill.
 Kuenzler, M., 930 Marengo St., New Orleans, La.
 Laatsch, C. P., c/o Rev. Otto Schulze, Hinckley, Ill.
 Lang, S., Stein a. Rhein, Switzerland.
 Lapiens, M., Bergstr. 14, Tilsit, O./Pr., Germany.
 Lehmann, Emma, Genoa, Ottowa Co., O.
 Lehmann, E., 674 S. High St., Columbus, Ohio.
 Loenhardt, Th., 2882 W. 12th St., Cleveland, Ohio.
 Leutwein, Caroline, 141 Park Ave., Woodland, Cal.
 Lienhardt, A., 1438 33rd St., Rock Island, Illinois.
 Linder, A., 145 Toussaint St., Oak Harbor, Ohio.
 Linder, L., Box 2205, Brooklyn St., Cleveland, Ohio.
 Lohr, K., 827 E. 22nd St., Brooklyn, N. Y.
 Lohse, C. F., 9981 Charles St., Chicago, Illinois.
 Ludwig, M., 1660 E. 82nd St., Cleveland, Ohio.
 Luedecke, F. A., Pawnee City, Neb.
 Luternau, Bertha, v., R. 2, Loyal, Okla.
 Luer, W., 1516 Fillmore Ave., Buffalo, N. Y.
 Mack, Marie, 703 Main St., Oshkosh, Wis.
 Mahlberg, E., 416 S. Walnut St., Bucyrus, Ohio.
 Martin, D., 2325 East St., Davenport, Ia.
 Maul, Math., E. 89th St., Cleveland, O.
 Mauermann, C., 2401 Wentworth Ave., Chicago, Ill.
 Maurer, M., 817 N. Mill St., Nashville, Ill.
 Mayer, Louise, 626 3rd Ave. S., St. Cloud, Minn.
 Mehl, K., 403 Fifth St., Marietta, Ohio.
 Meinzer, G., 610 W. Boone St., Marshalltown, Ia.
 Meisenheider, Ida, 320 Layman Ave., Irvington Station, Ind.
 Menk, E., 1618 17th St., N. W. Apart 2, Washington, D. C.
 Mennenoeh, M., R. 4, Box 75, Paola, Kan.
 Mernitz, S. F., 8848 Clarendon Ave., Detroit, Mich.

- Meyer, Clara, 2005 Russell Ave., St. Louis, Mo.
 Michel, W., 1614 Rosewood Ave., Louisville, Ky.
 Mueller, C., Blue Springs, Mo.
 Munzert, Magdalena, 125 Edgar St., Rochester, N. Y.
 Nagel, Hulda, R. R. 1, Rush Hill, Mo.
 Neumann, M., 2125 Columbus Ave., Sandusky, Ohio.
 Neuhaus, Matilda, 536 Arlington St., H. Heights, Houston, Texas.
 Niebuhr, L., 2726 Lothrop St., Detroit, Mich.
 Niedergesaess, A., 5406 Leland Ave., Chicago, Ill.
 Noehren, H., 88 Morris Ave., Buffalo, N. Y.
 Nolting, Ch., 1032 West Douglas St., Freeport, Ill.
 Pens, Dina, Blue Springs, Mo.
 Piepenbrok, Anna L., R. R. 1, Box A., Schulenburg, Tex.
 Press, J., 1910 Newhouse Ave., St. Louis, Mo.
 Rahn, Emily, 6024 Neva Ave., Norwood Park, Chicago, Ill.
 Rahn, M., 604 Sycamore St., Niles, Mich.
 Rasche, F., 812 Oak St., Burlington, Ia.
 Reller, F. A., 1111 Busseron St., Vincennes, Ind.
 Reller, Elisabeth, 19 Tillinghast Ave., Albany, N. Y.
 Reusch, M., 4157 Peck St., St. Louis, Mo.
 Richter, B., 974 S. Franklin, Denver, Colo.
 Riemeyer, Antonie, 3745 Ellery Ave., Detroit, Mich.
 Sans, Gertrude M., Dane, Dane Co., Wis.
 Schaller, A., 503 N. 8th St., Vincennes, Ind.
 Schaarschmidt, Ida, 6153 McMillan Ave., Detroit, Mich.
 Schaefer, Alwena, 4515 Pacific St., Omaha, Nebraska.
 Scheib, Dorothy, 4057 Southport Ave., Chicago, Ill.
 Scheidemann, L., 104½ W., Webster, Marshalltown, Ia.
 Schenk, L., 1639 Hoffner St., Cincinnati, Ohio.
 Scherer, S., 410 S. Garvin St., Evansville, Indiana.
 Scheuber, Frieda B., 1241 Lawrence Ave., Chicago, Ill.
 Schlueter, M., 7754 Saginaw Ave., Windsor Park Station, Chicago, Ill.
 Schlunk, B., Route 1, Box 100a, San Antonio, Texas.
 Schlutius, Emilie, 3808 Botanical Ave., St. Louis, Mo.
 Schmale, E. F., 529 Newport Ave., Webster Groves, Mo.
 Schmidt, Adelheid, 204 S. Fourth Ave., Marshalltown, Ia.
 Schmidt, L., 125 9th St., Lincoln, Ill.
 Schmidt, S., c.o. Mr. J. P. Ewald, 2107 W. 2nd St., Davenport, Ia.
 Schmidt, Rosa, 142 S. 21st St., Irvington, N. J.
 Schnake, Anna, c.o. Herman Dieckmann, Levasy, Mo.
 Schnathorst, C., 154 17th St., Moline, Ill.
 Schoettle, Ella, 311 Union St., Jackson, Mich.
 Schroek, M. C., 273 Washburn St., Lockport, N. Y.
 Schuh, Alvine, Peoria, Ariz.
 Schuh, C. B., Peoria, Ariz.
 Schulz, E. A., 330 Payne Ave., N. Tonawanda, N. Y.
 Schulz, F., Bland, Mo.
 Schulz, Sophie, Schwarmstedt, Hannover, Germany.
 Schulz, W., 318 Juniette St., Cincinnati, Ohio.
 Seeger, B., 2037 33rd Ave., S. Seattle, Wash.
 Siegfried, L., Beecher, Ill.
 Sonneborn, Elsie, 1527 Tremont Ave., Cincinnati, Ohio.
 Speidel, P., 144 Norwalk Ave., Buffalo, N. Y.
 Stange, C., 3518 Homewood Ave., Toledo, Ohio.
 Stange, Martha, Neukoelln, Kirchhofstr. 46-47, Germany.
 Stark, E., Palatine, Ill.
 Steding, H., Matron Nurses Home, Walker Hospital, Evansville, Ind.
 Steinhardt, Chr., 1117 S. 14th St., Manitowoc, Wis.
 Stoerker, Wilhelmine, 1021 S. 4th St., St. Charles, Mo.
 Strauss, A., 3216 Dakota St., St. Louis, Mo.
 Streit, Maria, Burgdorf, Canton Bern, Switzerland.
 Stuecklin, C. G., c/o W. C. Enke, R. R. 5, St. Joseph, Mo.
 Suessmuth, Amalie, 444 Randolph St., Pomona, Cal.
 Sulzer, N., Fennemore, Wis.
 Symanski, Mrs., 217 Cobb St., Cadillac, Mich.
 Tessmer, H., 7807 Weaver Ave., Maplewood, Mo.
 Toerne, A. von., 305 Convent Ave., New York City.
 Trefzer, L., 3596 Independence Rd., Cleveland, Ohio.
 Uhlmann, Martha, Denver, Ia.
 Veith, P., Casa Grande, Ariz.
 Viehe, C. M., 1408 South 2nd St., Evansville, Ind.
 Voigt, A., Elmhurst, Ill.
 Wagner, Anna, 507 N. 8th St., Watertown, Wis.
 Wagner, L., c/o G. F. Feldwisch, Plainwell, Mich.
 Walter, W. A., 631 S. 1st St., Ann Arbor, Mich.
 Weber, M., Blue Springs, Mo. [Illinois
 Weisse, Lydia, 4828 W. Erie St., Chicago,
 Weltge, Margarete, 1436 Walnut St., Des
 plaines, Ill.
 Werth, B., 251 Biddle St., Milwaukee, Wis.
 Westermann, D., Neustadt, Ontario, Can.
 Weygold, Amelia, 1970 Deer Park, Louisville, Ky.
 Wiese, A., Mascoutah, Ill.
 Winterick, A., 11920 Browning St., Cleveland, Ohio.
 Wobus, A., St. Charles, Mo.
 Woelfe, Pauline, R. R. 9, Box 46, Monroe, Wisconsin.
 Wolf, Louise, 1449 Ashland Ave., Des Plaines, Ill.
 Wulffmann, E., 3323 Westside Ave., Hyde Park, Cincinnati, O.
 Wulffmann, K., 2121 3rd St., Lawrenceburg, Ind. [Louis, Mo.
 Ziemer, A., 2908 S. Compton Ave., St.
 Zimmermann, C., 423 N. 21st St., Portland, Louisville, Ky.
 Zimmermann, Martha, Box 8, Highland Station, Denver, Col.
 Zimmermann, Martha, 4514 Decatur St., Denver, Colo.
 Zwilling, L., Clayton, Mo.

Total number of widows 242

EVANGELICAL DEACONESSSES

Baltimore, Md., 336 S. 14th St.
Sister Lena Nos

Belleville, Ill., 1021 West E. St.
Sister Anna Lenger

**Chicago, Ill., 1450-60 W. 78th St.,
Parish House**
Sister Adele Hosto

**Cincinnati, Ohio, Clifton Ave. and
Straight St.**

Sisters:
Greta Lueken
Anna Meyer
Rose Hummel
Elise Moeschel
Flora Meckstroth
Lizzie Detmer
Magdalene Dorsch

Detroit, Mich., 3245 E. Jefferson Ave.
Sisters:

Clara Behnke
Emma Martzke
Emma Marzahn

E. St. Louis, Ill., 1504 Illinois Ave.
Sisters:
Ella Jaeger
Henrietta Meyer

**Evansville, Ind., Protestant Deaconess
Hospital**

Sisters:
Lena Appel
Sophie Bartelt
Caroline Braun

Faribault, Minn., 5th and Division St.
Sisters:

Amalia Klopsteg
Emma Kroehler
Johanna Marquardt
Emilie Mayer
Caroline Pepmeier
Eleanor Pielemeier

Lincoln, Ill., 7th and Walnut St.
Sisters:
Charlotte Boekhaus
Emma Mayer
Louise Mernitz
Rosina Wolf

**Marshalltown, Iowa, Ev. Deaconess
Home and Hospital**

Sisters:
Selma Buehler
Elizabeth Schultz
Erna Schweer
Marie Woizeschke

Marthasville, Mo., Emmaus Asylum
Sister Emma Schultz

Rochester, N. Y., 1262 S. Highland Ave.
Sister Christine Schwarz

St. Louis, Mo., 4125 West Belle Pl.
Sisters:

Frieda Bergstraesser
Pauline Bergstraesser
Olga Borgmann
Irene Crusius
Adelia Dickmann
Hulda Echelmeier
Frieda Eckhoff
Mary Feutz
Emma Fruechte
Bena Fuchs
Olinda Fuhr
Minnie Gadt
Magdalena Gerhold
Anna Goetze
Bertha Grollmus
Selma Hess
Sophie Hubeli
Bertha Huntmann
Alma Jungerman
Theresa Kettelhut
Mary Kramme
Elizabeth Kunze
Ella Loew
Hilda Mark
Mathilda Matthes
Frieda Muenstermann
Johanna Nollau
Marie Oehler
Flora Pletz
Anna Pohlmann
Martha Rabius
Martha Roglin
Elizabeth Schaefer
Beata Schick
Lena Soehlig
Marie Sprick
Clara Stoenner
Edna Stoenner
Katherine Streib
Hulda Sturm
Anna Ullrich
Clara Weltge
Loretta Wohlschlaeger

**German Prot. Orphans' Home,
8240 St. Charles Rock Road,
St. Louis, Mo.**

Sister Erna Scholze

**Good Samaritan Altenheim
1217 N. Jefferson Ave., St. Louis, Mo.**

Sisters:
Minnie Flottmann
Alwina Scheid

On Furlough
Sister Katie Keck, 1017 Olive St., Belle-
ville, Ill.
Sister Martha Wolf, Planitz, Saxony, Ger-
many.

Total82

CHURCH REGISTER

List of congregations served by pastors of the German Evangelical Synod of North America. Those designated with a * are not in formal membership with the Synod. The name of the town or city is given first, then that of the congregation, and finally that of the pastor. Corrected to Oct. 22, 1927.

The † indicates that the post-office address of the pastor differs from the name of the place here given. Look up the pastor's address in the clerical register pages 73 to 85.

1. ATLANTIC DISTRICT

a) District of Columbia

Washington—Concordia—C. Enders

b) Maryland

Annapolis—St. Martins—F. H. Graeper

†Ardmore—Union Ev.—C. Enders

Baltimore:

—Christ Church—F. A. Giese

—*First—C. C. Mollenhauer

—*Friedens—John Schauer

—Huber Memorial—P. L. Schmidt

—Messiah (Woodlawn)—

—Morrell Park—P. G. Schaeffer

—St. John Concordia—E. Dettbarn

—St. John—F. C. Rueggeberg

—St. Luke—F. H. Klemme

—St. Matthew—David Bruning

—United Evangelical—F. W. Schaefer

Cambridge—Immanuel—J. Kehoe

Frostburg—Zion—*A. H. Sinnenberg

c) New Jersey

Bayonne—Evangelical—C. Schauer

Bayonne—*St. Pauls—F. G. W. Fuhrmann

Garwood—St. Paul—

Irvington—Emanuel—E. J. Paetzold

Newark:

—Bethlehem—E. W. Fuhrmann

—St. Stephens—E. Fuhrmann

—Zion—H. Manrodt

Trenton—St. Pauls—G. G. Press

d) New York

Albany—Ev. Protestant—E. T. Henzel

Amsterdam—Zion—E. Lautenschlager

†Berlin—Zion—O. Egli

Brooklyn—Bethlehem—W. Bourquin

†East Poestenkill—Zion—O. Egli

Mount Vernon—St. Johns—W. Frenzen

New York:

—Christ—Edwin J. Koch

—St. Pauls—J. P. Schwab

Schenectady—Friedens—P. Briesemeister

Taborton—Zion—O. Egli

Troy—St. Pauls—P. E. Zeller

e) Pennsylvania

Columbia—Salem—

Scranton:

—Hyde Park—Louis C. F. Miller

—Peace—R. C. Ditter

—St. Pauls—F. Nickisch

Taylor—St. Paul—P. W. Meisenheimer

Williamsport—Immanuel—Hy. M. Strub

f) Virginia

Richmond—St. Johns—O. Guthe

g) Institution

Baltimore—Immigrant Home—F. Giese

Number of churches43

2. COLORADO DISTRICT

†Antlers—Immanuel—

Brighton—Emmaus—

Denver:

—Friedens—G. Rath

—St. Pauls—O. F. Geisler

—Salems—G. A. Schmidt

Fort Collins—Immanuel—

Fort Morgan—Immanuel—

Tobias Schmunk

Grand Junction—St. Johns—C. H. Decker

Greeley—St. Johns—Ad. Woth

Laramie, Wyo.—St. Paul—Aug. Doellefeld

Lingle, Wyo.—St. Pauls—W. K. Schulz

Longmont—Zion—J. Roth

Loveland—Bethlehem—J. Kisselmann

Montrose—St. Johns—

†Paxton, Neb.—Salem—F. F. Steinmark

Sedgwick—Friedens—F. F. Steinmark

†Wheatland, Wyo.—W. K. Schulz

Windsor—Zions—P. Juelling

Number of churches18

3. INDIANA DISTRICT

a) Indiana

†Aurora—Evang. Prot.—H. Ahrens

Batesville—*St. Johns—E. Stroehlein

Boonville—St. Johns—H. H. Bierbaum

†Bretzville—St. John—*W. Rasche

Buckskin—St. Johns—H. Held

†Buffaloville—St. John—A. D. Rahn

†Buffkin—St. John—F. Daries

†Caborn—Immanuel—F. Daries

†Campbell Tp.—Zoar—Dan J. Bretz

Cannelton—St. John—C. Zimmermann

†Centerville—Zion—A. D. Rahn

†Cumberland—St. John—F. Puhlmann

†Cypress—Immanuel—Theo. Haas

Dubois—St. Peter—C. G. Kettelhut

Elberfeld—Zion—Theo. H. Hoefer

†Near Elberfeld—Immanuel—

Theo. H. Hoefer

Evansville:

—Ev. Bethel—E. Kockritz

—*St. John—Wm. N. Dresel

—St. Lucas—P. M. Schroeder

—St. Matthew—A. A. Susott

—St. Pauls—Th. Haas

—Zion—J. U. Schneider Ph. D. and A. A. Susott

†Fenton—Zion—Theo. Schory

Ft. Branch—St. Lukes—W. J. Schaefer

Near Ft. Branch—St. Paul—

†Freelandville—Bethel—Dan. Bierbaum

†Fulda—Trinity—J. C. Nestel

†German Tp.—St. Paul—I. Neumann

†Heusler—*Salem—O. Keller

Holland—Augustana—L. Birnstengel

Holland—St. Pauls—M. F. Schulz

Huntingburg—Salem—J. C. Klingeberger

Indianapolis:

—Friedens—C. A. Hildebrand

—St. Johns—E. A. Piepenbrok

—St. Pauls—J. Frohne

—Zion—F. R. Daries

†Inglefield—*Salem—
 †Ingelheim—*St. James—
 Jasper—Trinity—*W. Rasche
 †Johnson Tp.—Zion—P. Maurer
 †Kasson—Zoar—J. A. Reller
 †Kratzville—*St. Peters—
 Lamar—St. Peter—J. C. Nestel
 Lawrenceburg—Zion—A. H. Meyer
 †Lippe—Zion—R. Lorenz
 Lynnville—St. Matthews—A. G. Aldinger
 †McCutchenville—*Bethlehem—D. J. Bretz
 Mount Vernon—Trinity—Sam Caldemeyer
 New Albany—St. Mark's—F. A. Meusch
 Newburg—Zion—
 New Palestine—Zion—P. G. Saffran
 †Parkers Settlement—*St. Peter—
 †Penntown—*St. John—
 C. C. Bohnenkamper
 Shelbyville—*First Evangelical—
 D. E. Werner, Ph.D.
 †Near Shelbyville—*Ev. Prot.—
 J. W. Dickmann
 Tell City—St. John—A. B. Meyer
 Terre Haute—St. Paul—B. Buehler
 Vincennes—St. Johns—P. Maurer
 †Warrenton—St. Stephen—W. J. Schaefer
 Westphalia—Salem—

b) Ohio

Cincinnati:
 —Columbia Evang.—N. Lehmann
 —Carthage Evangelical—
 R. Kuebler
 —*First Evang.—H. Huebschmann
 —Immanuel—(Fairmont)—
 G. J. Krumm
 —*Martini (Lickrun)—W. F. Kohler
 —Philippus—G. W. Grauer
 —Price Hill Evang.—W. Uhrland
 —St. Luke—C. Held
 —St. Matthews—(Elmwood Place)—
 W. Wetzeler
 —St. Matthews—(Winton Place)—
 M. F. Zutz
 —St. Paul (North College Hill)—
 H. F. Koch
 —St. Peters—(Pleasantridge)—
 Paul C. Schnake
 —Salem—(Norwood)—
 F. Schweinfurth
 —*Third German Prot.—C. L. Grauer
 —*Washington Evang.—
 R. R. Fillbrandt, Ph. D.
 —Zion—F. Doellefeld
 Dayton—St. Johns—J. G. Mueller
 Dayton—St. Lucas—Geo. Sonneborn
 †Foster—*St. Paul—
 R. R. Fillbrandt, Ph.D.
 Hamilton—St. John—C. L. Langerhans
 Hamilton—St. Pauls—W. Vollbrecht
 Hamilton—Redeemer—H. J. Schoettle
 Middletown—St. Paul—D. Blasberg
 Mt. Healthy (Barnesburg)—*St. Paul—
 †New Richmond—St. Paul—
 R. R. Fillbrandt, Ph.D.
 Piqua—St. Paul—P. Gehm
 Reading—St. John—F. G. Brune
 Sidney—St. Pauls—R. Wobus
 †Trenton—St. John—D. Blasberg
 Troy—St. Johns—C. Emigholz

c) Kentucky

Alexandria—St. Paul—
 Bellevue—St. Johns—E. A. Arends
 Covington—St. Pauls—Ph. Wiggemann
 Covington—St. Mark—Frank C. Scholl
 †Dayton—St. Paul—Fr. C. Kuether

Ft. Thomas—Christ Evangelical—
 A. G. Schnake
 Henderson—Zion—C. F. Kesting
 Louisville:
 —Bethlehem—H. Limper
 —Christ—W. Krueger
 —Immanuel—F. D. Schueler
 —St. James—M. Baas, Jr.
 —St. Johns—A. E. Klick
 —St. Luke's—P. R. Zwilling
 —St. Matthews—L. Hohmann
 —St. Pauls—W. F. Mehl
 —St. Peters—P. Hausmann
 —Parkland—V. Kissel
 —West Louisville Evangl.—
 W. J. Bartels

Newport—St. Pauls—A. J. Hotz
 Owensboro—Zion—C. T. Rasche
 Paducah—Unity—
 St. Matthews—Bethel—W. A. Scheer

d) Illinois

Browns—Evangelical—Glen D. Engel-
 brecht
 Carmi—St. John—Glen D. Engebrecht
 Number of churches 114

4. IOWA DISTRICT

a) Iowa

Ackley—St. John—E. Seybold
 Alden—Immanuel—
 †Alexander—St. John—C. J. Barth
 Atlantic—Friedens—G. A. Hensel
 †Augusta—St. John—H. A. Crusius
 †Aurelia—St. John—W. Schumann
 Bennett—Friedens—J. Flottmann
 †Benton Tp.—Zion—*Paul Kasper
 †Buckeye—Friedens—
 Burlington:
 —First Evang.—J. H. Buescher
 —St. Luke—
 —Zion—A. F. Koelling
 Calumet—Zion—
 Clarence—St. Johns—C. Fauth
 Clarksville—Immanuel—A. Satory
 Clarksville—Evangelical—E. Hardt
 Council Bluffs—St. John—
 Louis Denninghoff
 Creston—St. John—J. E. Birkner
 †Dayton Tp.—*St. Paul—Ph. Hilligardt
 Denver—St. Pauls—Ph. Blaufuss
 Donnelson—*St. Paul—Th. Stoerker
 *Douglas Tp.—St. John—K. Pfeiffer
 †Dumfries—St. Paul—
 Dysart—Friedens—P. Kitterer
 Elkader—Friedens—C. H. Franke
 †Farmington—*St. John—W. P. Wuebben
 †Flint River Tp.—St. John—*Paul Kasper
 †Ft. Madison—St. John—R. A. Mensendiek
 †Franklin—St. Peter—W. P. Wuebben
 Fredericksburg—Friedens—W. A. Koch
 †Fremont Tp.—St. John—A. Graber
 Garber—St. John—
 Geneva—St. Peter—L. Salzgeber
 †German City—St. John—*A. Hoerbe
 †German Tp.—St. Peter—Friz Deuschle
 Gladbrook—Friedens—E. Bergstraesser
 Hamburg—Zion—W. Buehler
 Hampton—St. Paul—*Wm. Anderson
 Hampton—Immanuel—C. J. Barth
 Hartley—Trinity—Sam Albrecht
 Haverhill—St. John—Otto E. Pinckert
 †Horn—St. John—W. Rath
 Hubbard—Zion—F. L. Rodenbeck
 Keokuk—St. Paul—A. H. Bisping
 Lemars—St. John—P. V. Dyck
 †LeRoy Tp.—St. Paul—G. M. Betz

Lincoln—Bethlehem—Ed. Busekros
Lowden—Zion—Theo. Thomas
Manley—*St. Paul—R. Bockstruck
Mapleton—St. Peters—W. Krummel
Marshalltown—Friedens—
O. W. Lauxmann
†Mt. Vernon Tp.—St. Paul—
C. Oberdoerster
Muscatine—Ev. Prot.—G. H. Krueger
New Albin—St. Peter—P. C. Keinath
Newell—St. Johns—K. Brunn
†Noble Tp.—St. John—P. Wuebben
Petersen—St. John—
†Primghar—St. John—
Primrose—*Zion—W. Young
Pomeroy—First Evang.—W. Schumann
Remsen—*St. Pauls—H. Reifschneider
Schleswig—Friedens—K. Kielhorn
Sigourney—St. Paul—Geo. J. Low
Tripoli—St. Peter—K. K. Koehler
†Union City—St. John—R. Zielinski
†Valley—St. Paul—
†Victoria Tp.—St. Peter—P. Wuebben
†Vinton—Zion—P. Kitterer
Walnut—*Ev. Luth.—W. F. Kicker
Washington—St. Paul—
Waverly—Friedens—John Fischer
West Burlington—St. Paul—H. A. Crusius
Westside—St. Johns—

b) Illinois

Moline—St. Paul—Carl W. Klein
Rock Island—Church of Peace—F. J. Rolf
†Sutter—Bethlehem—Aug. Von der Ohe
Toga—Bethany—Harry Brueckner
Warsaw—St. Johns—A. Langhorst

c) Missouri

Kahoka—St. Pauls—Th. F. Schumacher
†Winchester—*Zion—Th. F. Schumacher

d) South Dakota

†Garretson—Unity—A. Kniker

Number of churches81

5. KANSAS DISTRICT

a) Kansas

Alida—St. John—F. Nisi
Alma—Friedens—F. J. Abele
Baldwin City—St. Johns—G. Seybold
Bluff City—St. Pauls—
Colby—St. John—*A. Mast
Ellinwood—Immanuel—R. Bareis
Eudora—St. Pauls—Th. Hauck
Hardtner—St. John—*A. Werner
Herkimer—Immanuel—E. Moritz
Herndon—Immanuel—L. Marx
Highland—Trinity—A. Hoelscher
Holyrood—*St. Pauls—E. Pfundt
Hudson—Friedens—J. Endter
Hudson—Trinity—
Inman—St. Peter—E. Otte
Junction City—Zion—R. Richter
Kansas City—Zion—H. Becker
Lawrence—St. Paul—Th. Hauck
Leavenworth—Salem—N. Rieger
Marysville—Evangelical—U. B. Slupianek
Midland—Evangelical—H. Rieder
Mission Creek—St. John—
*Albert Brueggemann
Newton—Immanuel—A. Hoelscher
Nickerson—First Ev.—H. Rieder.
Paola—Zion—
Powhattan—*Evang. Friedens—
Sabetha—*Evangelical—

Seneca—Friedens—O. Krueger
Vesper—Immanuel—*A. Hoerbe
Wells Creek—Immanuel—C. Raase
Wichita—Salem—*H. A. Fenske

b) Colorado

Idalia—St. John—G. Kreuzenstein

c) Nebraska

Liberty—Ev. Zion—*Albert Brueggemann

d) Oklahoma

†El Reno—Redeemer—F. E. C. Haas
Enid—Ev. Luth. Wartburg—
W. K. Nottrott
†Guthrie—*St. Johns—F. E. C. Haas
Kingfisher—Friedens—*J. Flucke
Loyal—Peace—E. Tischhauser
Marshall—St. Pauls—Th. Goebel
Minco—St. Pauls—
Norman—Salem—*H. J. Damm
Okeene—St. Johns—E. Tischhauser
Oklahoma City—Zion—F. E. C. Haas
Perry—Grace—
Tangier—Gnadenfeld—J. Fismer

Number of churches45

6. MICHIGAN DISTRICT

a) Michigan

†Adair—Evangelical—H. E. Totzke
†Adrian—Immanuel—
Albion—Salem—H. F. Eglinsdoerfer
Ann Arbor—*Bethlehem—*A. Neumann
†Amble—St. Peter—F. Peter
†Bad Axe—St. John—J. Soell
†Bainbridge Tp.—St. Paul—J. J. Bizer
Baroda—Zion—C. Seidenberg
†Brutus—*Zion—F. W. Krueger
†Casco—St. James—F. A. Roese
Chelsea—*St. Pauls—P. Grabowski
Detroit:

—Bethany—E. A. Meyer
—Bethel—R. Niebuhr
—Christ—E. H. Spathelf
—Grace—A. Haussler
—Highland Park—Salem—
F. Tschudy

—Immanuel—W. J. Witt
—St. Johns—H. Horny
—St. Lucas—L. Kleber
—St. Marks—A. Mallick
—St. Matthews—Otto C. Haas
—Messiah—J. Bollens, Jr.
—St. Pauls—W. Howe
—St. Peters—C. A. Haneberg
—Trinity—E. F. Lawrenz
—Zion—*O. F. Brummer

Dexter—*St. Andrews—C. E. Weis
Farmington—Salem—J. Bollens
Forestville—Unity—
†Francisco—St. John—P. Grabowsky
†Fraser—Zion—A. G. Frohne
†Freedom Tp.—*Bethel—
F. Mayer, D.D., Ph.D.
†Freedom Tp.—*St. John—Gust Ronte
†Gallen—St. Peter—J. L. Kling
Grand Haven—St. Pauls—W. Koch
Grand Haven Tp.—St. Peters—W. Koch
Grand Rapids—St. Johns—F. R. Schreiber
†Halfway—St. Peter—O. C. Laubengayer
Jackson—St. Johns—W. H. Alber
Lansing—St. Pauls—G. Krause
Lenox—St. James—J. Doellefeld
†Macomb Tp.—Ev. St. John—J. Wulf-
mann
Manchester—*Immanuel—A. A. Schoen

Marine City—St. Johns—H. E. Totzke
 †Marlette—Zion—
 Mt. Clemens—Zion—J. Wulfmann
 New Buffalo—St. John—H. Zumstein
 Niles—St. John—G. W. Webbink
 Owosso—St. John—H. Niedernhoefer
 †Petoskey—Immanuel—F. W. Krueger
 †Pipestone—*Zion—J. J. Bizer
 †Port Hope—*Reformed—J. Soell
 Port Huron—St. John—E. Soell
 †Port Sanilac—Ev. Unity—
 Royal Oak—Immanuel—W. Hetzel
 Saginaw—Immanuel—J. Eichhorn
 Saginaw—Ev. St. Marks—

D. J. Helmkamp

St. Joseph—St. Peters—G. G. Bratzel
 St. Joseph—Zions—F. C. Schmidt
 Saline Tp.—*St. James—O. Papsdorf
 Saline—*St. Pauls—C. Wittbracht
 †Sharon Tp.—*St. Paul—
 †Taylor Center—St. Paul—E. Brenion
 Threecoaks—St. Johns—J. L. Kling
 Warren—St. Pauls—E. Schmidt
 Wyandotte—St. Johns—W. F. A. Simon

b) Indiana

Andrews—St. Pauls—Theo. Eisen
 †Bippus—St. John—Theo. Eisen
 †Bourbon Tp.—St. Paul—
 Bremen—First Evangelical—
 Chesterton—St. Johns—A. P. Hardt
 Elkhart—St. Johns—H. Arlt
 Francesville—Salem—*W. Grabowski
 †Near Francesville—St. James—
 *W. Grabowski
 Lafayette—St. John—C. F. Howe
 LaPorte—St. Pauls—Victor Frohne
 †Madison Tp.—Zion—Jos. Krueger
 Medaryville—St. John—
 Michigan City—St. Johns—P. Irion
 Mishawaka—St. Andrew—W. G. Mauch
 †Plymouth—St. John—
 †San Pierre, St. Lucas—
 South Bend—St. Peter—

W. E. G. Webbink

South Bend—*Zion—W. Goffeney
 Urbana—St. Peter—D. Schlinkmann
 †Wabash—St. Matthew—E. Sinning
 Wanatah—Salem—John Schaible
 †Whitepost Tp.—St. John—

*W. Grabowski

†Woodland—St. John—Jos. Krueger

Number of churches 89

7. MINNESOTA DISTRICT

a) Minnesota

Albany—Ev. Ebenezer—J. G. Herrlinger
 †Albion—Bethlehem—
 K. Zeyher and C. H. Zeyher
 Annandale—*Immanuel—
 K. Zeyher and C. H. Zeyher
 Barnesville—Evangelical—*C. Sturm
 Bemidji—St. Paul—M. Peper
 Bertha—Friedens—F. W. Fischer
 †Biscay—St. John—J. Krause
 Brainerd—Bethlehem—*M. Peper
 Brownsville—Zion—H. Heutzenroeder
 †Ceylon—Ev. St. John—H. Radloff
 †Cottagegrove—St. Matthew—
 H. C. Dallmann
 †Crooked Creek—Zion—H. Heutzenroeder
 Delano—Evangelical—E. Merz
 †Dora—*St. John—
 †Douglas—Union Evang.—E. Crusius

†Dresselville—St. Paul—E. Herrmann
 Duluth—St. Pauls—W. F. Kamphenkel
 †Eden Valley—Friedens—J. G. Herrlinger
 Eitzen—St. Lucas—F. C. Klein
 †Essig—*Friedens—F. Iseli
 Eyota—St. Paul—J. M. Munz
 Fairmont—St. Johns—Emil Stech
 Faribault—Ev. St. Lucas—W. F. Diehl
 Fergus Falls—Evang.—E. J. Becker
 †Glencoe—Evang.—O. G. A. Eyrich
 †Grey Eagle—Trinity—Jos. Eitel
 †Hector—*Friedens—P. Quarder
 Henderson—*St. Pauls—M. Lehmann
 †Hermantown—St. Paul—

W. F. Kamphenkel

†Hokah—Friedens—H. Heutzenroeder
 †Kenyon—St. Matthew—W. Koring
 Lake Elmo—St. Lucas—J. Fontana
 Lester Prairie—Evang.—H. B. Witzke
 LeSueur—Zion—Otto A. Muecke
 Lewiston—St. Pauls—Paul Blaufuss
 †Litchfield—St. Matthew—

K. Zeyher and C. H. Zeyher

Little Falls—St. Johns—G. A. Winger
 †Long Prairie—Zion—F. W. Fischer
 †Lynn Tp.—Trinity—J. Krause
 Medicine Lake—*Immanuel—

T. J. Herrmann

Millville—*Grace—W. W. Bunge

Minneapolis:

—Faith—Geo. Hoffmann
 —Friedens—Hugo Weichelt
 —St. Johns—T. J. Herrmann

Minnesota Lake—*Friedens—W. Schultz

†Near Minnesota Lake—*St. Paul—

†New Rome—*Ev. Luth. St. John—

J. Bruase

New Ulm—Friedens—F. Isele
 †Nicollet—*Friedens—F. Isele
 †North Star—Evang.—
 Norwood—Evang.—O. Rapp
 Near Norwood—Zion—
 Perham—Zion—K. Merkel
 Plato—St. Pauls—O. G. A. Eyrich
 †Near Plato—Friedens—

*E. U. Hafermann

†Pleasant Prairie—St. Paul—J. Bunge

†Rice—Christ—G. A. Winger

Rochester—Ev. Luth. Friedens—

E. Crusius

†Sanborn—Christ—F. Isele

†St. Charles—St. John—Paul Blaufuss

St. Cloud—Friedens—M. Holz

†St. James—Ev. Friedens—E. Stech

St. Paul—St. Pauls—Karl Koch and

Erwin Koch

St. Paul—St. John—R. Klenle

Stillwater—Ev. St. Peters—

A. Muecke D D

†Theilmann—*Ev. St. Paul—W. W. Bunge

†Town Minden—Christ—M. Holz

†Tyrone Tp.—Salem—E. Herrmann

†Vivian Tp.—*Zoar—O. Rapp

†Wadena—St. Paul—

Welcome—St. Pauls—H. Radloff

†Wheeling—St. John—W. Koring

b) North Dakota

Hankinson—Immanuel—J. H. Meier

Hebron—German Ev. St. Johns—

M. Strasburg

Judson—Zions—E. Wullschlegler

†Near Judson—Bethel—G. Wullschlegler

†Lidgerwood—St. John—J. H. Meier

New Salem—Friedens—E. Mueller

Taylor—Immanuel—E. Wullschlegler

c) South Dakota

Elkton—Ev. Friedens—A. Kniker
 †Hammer—St. Paul—J. H. Meier
 †Sisseton—Trinity—J. H. Meier
 Tulare—Ev. Luth. Salem—*Alf. F. Rinne
 †Turtle Creek—Ev. St. John—
 *Alf. F. Rinne

d) Wisconsin

†Ashland—St. Paul—*Karl H. Meyer
 Ellsworth—St. Paul—
 La Pointe—St. John—*Karl H. Meyer
 †Mason—St. John—*Karl H. Meyer
 †Oakgrove—St. John—
 †Pike River—St. Paul—*Karl H. Meyer
 Number of churches90

8. MISSOURI DISTRICT

a) Missouri

Afton—Eden—Chas. Meyer
 Augusta—Ebenezer—Wm. P. Dallmann
 Bay—St. Pauls—J. M. Hertel
 Bay—Zion—C. W. Meinecke, D. D.
 †Bellefontaine—St. John—H. Rahn
 †Bem—St. John—C. Ralph Schmidt
 Berger—St. John—K. G. Kissling
 †Big Berger—Bethany—
 †Bigspring—St. James—
 Bland—Zion—
 Billings—St. Peter—F. W. Weltge
 Cape Girardeau—Christ—R. Lehmann
 †Near Cape Girardeau—Salem—

R. Lehmann

†Cappeln—St. John—F. Bechtold
 †Casco—St. John—J. H. Stroetker
 Catawissa—*Union—
 †Cedarhill—*St. Martins—G. H. Sieveking
 Chamolis—St. Johns—H. F. W. Grotfend
 †Near Chamolis—St. Peter—

H. F. W. Grotfend

Clayton—Samuel—Theo. Oberhellmann
 †Cooper Hill—St. Paul—
 †Cottleville—St. John—Ed. Brink
 Desoto—Friedens—A. Bockstruck
 †Near Des Peres—Zion—F. Baur
 †Defiance—*St. Paul—Wm. P. Dallmann
 Dexter—Zion—

Dittmer—St. Martins—G. H. Sieveking
 †Drake—St. James—Geo. Ad. Schultz
 †Femme Osage—Ev.—K. Barkau
 Ferguson—Immanuel—W. F. Herrmann
 †Fredericksburg—St. Peter—J. Reichardt
 †Near Freistatt—Zion—F. Jerger
 Fulton—Evangelical—O. F. Hafner
 Gerald—St. Paul—Geo. E. Pruessner
 †Near Gerald—Ebenezer—Chr. Bendigkeit
 †Gohfeld—Ev.—

†Gumbo—St. Thomas—A. Wegener
 †Hamburg—Friedens—Ed. Brink
 Hermann—St. Pauls—R. Kasmann
 High Hill—St. John—O. A. Muenstermann
 Highridge—St. Martins—T. Amacker
 †Holstein—Immanuel—F. Egger
 †Indian Camp—*St. John—A. Katterjohn
 Jackson—Immanuel—C. Jankowsky
 †Jackson—St. James—
 †Near Jackson—St. John—
 †Jeffriesburg—*Jordan—
 Near Kimmswick—St. Lucas—

Fr. Bemberg

†Knorpp—Ebenezer—A. Bockstruck
 Labadie—Pilgrim—
 †Lippstadt—Evangelical—

O. A. Muenstermann

†Lixburg—Bethany—
 Manchester—St. John—Paul Wobus
 Marthasville—Evang.—L. Kurz

†Mehlville—St. John—J. W. Gaebe
 Morrison—St. James—W. T. Kettelhut
 †Moscow Mills—Friedens—H. Henning
 Mt. Hope—*St. John—
 New Haven—St. Peter—H. O. Hein
 New Melle—Ev. Friedens—L. Boeker
 †Normandy—St. Peter—Wm. J. Cramm
 †Oakville—St. Paul—H. Walz
 Old Monroe—St. Paul—G. Viehe
 Owensville—St. Peter—C. Ralph Schmidt
 †Pacific—Unorganized—F. Baur
 †Pinckney—St. John—W. H. Pieper
 †Pitts—*Harmony—A. Katterjohn
 †Progress—Bean Creek Evang. Immanuel
 †Rhineland—St. Mark—
 †Rush Hill—Friedens—
 Ryors—Ebenezer—
 St. Charles—St. John—H. Thomas
 †Near St. Charles—Friedens—

Geo. Orlowsky

†St. Clair—St. John—M. L. Seybold
 St. Louis:

—Bethany—F. Krafft
 —Bethel—J. P. Meyer
 —Bethesda—Emil Beler
 —Bethlehem—H. Kochhelm
 —Caroline Mission—Wm. E. Scholze
 —Christ—C. Fritsch
 —Ebenezer—H. F. C. Haas
 —Eden—Immanuel—K. Schnelder
 —Emmaus—K. Pleger
 —Evangelical—E. Bleibtreu
 —Friedens—Paul Press
 —Holly Hills—E. Buenemann
 —*Holy Ghost—Theo. C. Braun
 —Jesus—W. F. Simon
 —Messiah—Askan Stueler, D.D.
 —Nazareth—Geo. M. Poth
 —Redeemer—Helmut Friz
 —St. Andrew—F. E. J. Schenk
 —St. James—Th. Braun
 —St. Johns—T. Haefele
 —St. Lucas—J. N. Schuch
 —St. Marcus—E. Leibner
 —St. Matthew—A. Alberswerth
 —St. Pauls—Paul Stoerker
 —St. Peter—A. C. Rasche
 —St. Stephens—O. Kienker
 —Salem—J. H. Overbeck
 —Salvator—Paul Prell
 —Trinity—H. T. Bahnsen
 —Zion—H. Toelle

†Sappington—St. Lucas—F. J. Langhorst
 †Schluersburg—Bethany—H. Hoepfner
 †Spring Bluff—*Johannes—
 Springfield—St. John—H. Specht
 †Steinhagen—St. Paul—

O. A. Muenstermann

†Stolpe—St. John—W. Asmuss
 †Stonyhill—St. James—A. Kuhn
 †Stratmann—St. Paul—E. L. Mueller
 Swiss—St. John—R. Schmiechen
 Troy—Zion—H. Henning
 Union—Zion—M. L. Seybold
 †Near Union—St. John—J. W. Varwig
 Verona—St. Johns—
 Warrenton—Friedens—

O. A. Muenstermann

Washington—St. Peter—A. O. Mann
 Webster Groves—Evangelical—
 Weldon Spring—Immanuel—Ed. Brink
 †Wild Horse—Bethany—A. Wegener
 †Woollam—St. John—
 Wright City—Friedens—A. Katterjohn

b) Arkansas

Little Rock—Luther Memorial
 F. W. A. Eiermann, D.D.

Institutions

Webster Groves—Eden Seminary—
Pres. S. D. Press, D. D.

St. Louis:
—Caroline Mission—Wm. E. Scholze
—Deaconess Home—F. P. Jens
—Good Samaritan Home for the Aged—G. B. Schick
—Orphans' Home—
St. Charles—Emmaus—J. W. Frankenfeld
Marthasville—Emmaus—C. F. Sturm
Number of churches.....132

9. NEBRASKA DISTRICT

a) Nebraska

†Ashton—St. Matthew—*John G. Ruhl
Bayard—Zion—J. Erbes
†Beaver Creek—Marcus—
Cook—St. Paul—J. Abele
Falls City—Zion—
†Garland—Unorganized—A. Abele
Gladstone—Zion—G. Schmeisser
Goehner—Friedens—*E. Wiedenmann
Harvard—Evangelical—E. Bode, Lic.
Jansen—St. Paul—E. Vogt
Lincoln:
—St. John—D. F. Maul
—St. Paul—A. Matzner
Loup City—St. John—*John G. Ruhl
Milford—Friedens—
Mitchell—St. Paul—
Nebraska City—*Bethel—Geo. Duensing
Omaha—St. John—W. Kochheim
Plattsmouth—St. Paul—O. G. Wichmann
Plymouth—Friedens—J. G. Bode
†Rockville—Unorganized—*John G. Ruhl
Scotts Bluff—Zion—Wm. Werner
Seward—Friedens—A. F. Abele
Steinauer—Salem—H. Krueger
Syracuse—St. John—C. Gabler
Talmage:
St. John—H. Baumgaertel
—Zion—J. Kaiser
Tecumseh—St. Paul—F. Perl
Tilden—Friedens—R. Heckmann
†Wahoo—*St. Peter—A. Matzner
Western—St. John—W. Dickmann
West Point—St. John—E. Aleck
Winside:
—Theophilus—W. Fischer
—Salem—W. Fischer

b) Wyoming

†Batesland—Zion—
Number of churches34

10. NEW YORK DISTRICT

a) New York

Attica—St. Pauls—C. Sprenger
Auburn—St. Lucas—Dr. R. Stave
†Bennington—Salem—C. F. Fetzner
Boston—St. Pauls—Jacob Schoettle
Buffalo:
—Bethany—Herbert A. Brethauer
—Bethlehem—P. Langhorst
—Calvary—J. L. Kulbartz
—Christ—A. Zink
—Friedens—R. Jungfer
—Grace Evangelical—P. Frohne
—Immanuel—P. Frankenfeld
—Kenmore Ev.—
—Pilgrim—G. Siegenthaler
—Salem—H. J. Hahn
—South Side Evang.—
Iring K. Dietsche

—St. Andrew—F. W. Pfitzer
—St. James—L. Suedmeyer
—St. Johns—J. S. Huebschmann
—St. Luke—*W. M. Jeschke
—St. Mark—R. H. Keller
—St. Matthews—J. A. Keller
—St. Pauls—C. G. Haas
—St. Peter—Theo. F. Bode
—St. Stephens—W. H. Schild
—Trinity—H. A. Kraemer

Cattaraugus—*St. Johns—C. Bachmann
†Corning—Immanuel—R. Vieweg
Dunkirk—*Ev. Luth. St. Johns—
Carl G. Haas
†Eden Center—First Ev.—A. E. Viehe
Elmira—German Evang.—R. Vieweg
†East Hamburg—Immanuel—E. Gottlieb
Gowanda—Ev. Luth. Trinity—
W. Vogelmann

Hamburg—St. James—A. E. Viehe
Hornell—Ev. Luth. St. Pauls—
R. W. Locher

Lockport—St. Peter—A. J. Nies
†Millersport—St. Stephen—
C. G. Vogelmann

North Tonawanda—*Friedens—
Theodore Mayer
North Tonawanda—St. Peters—
*Theophil Menzel

†Orangeville—Immanuel—C. Sprenger
†Perkinsville—St. Peter—F. W. Duhl
Rochester:
—Christ—Bernard J. Tepas
—St. Pauls—H. E. Koenig
—Salem—F. Frankenfeld,
H. H. Lohans, Min. Rel. Ed

—Trinity—J. Otto Reller
Rome—Trinity—Paul Gabler
†Shawnee—St. Paul—Theodore Mayer
†Sheldon—St. John—C. F. Fetzner
Syracuse—Friedens—W. Bauer
Tonawanda—*St. Peters—A. Hills
Tonawanda—Salem—A. Hills
†Townline—St. Paul—H. Retter
Wayland—St. Pauls—F. W. Duhl
†Wendellville—*St. Paul—
C. G. Vogelmann

†Westfield—St. Peter—Carl G. Haas
†West Seneca—St. Peter—E. Gottlieb

b) Pennsylvania

†East Greene—St. Paul—
F. D. Oberkircher

Erie:
—Christ—Carl Loos
—St. Luke—A. F. Schultz
—St. Paul—F. D. Oberkircher
†Fairview—St. James—Carl Loos
Meadville—Zion—Ph. Kraus, D. D

c) Ontario, Canada

Neustadt—St. Paul—*A. H. Schultz
†Stevensville—St. John—
J. S. Huebschmann
Number of churches63

11. NORTH ILLINOIS DISTRICT

a) Illinois

†Adaline—Zion—Aug. Bock
†Addison—Immanuel—O. F. Claussen
†Addison Tp.—St. John—G. Plassmann
Arlington Heights—St. Johns—
J. A. Ellerbrake
Aurora—St. Johns—C. F. Baumann
Barrington—St. Paul—L. Kleemann

Bartlett—Immanuel—W. Rathmann
Beecher—St. Lucas—G. Horst
Bellewood—Friedens—H. Hildebrandt
Belvidere—St. John—K. E. Gaertner
Bensenville—Friedens—H. Wagner
Bloomingdale—St. Paul—E. H. Plassmann
Bloomington—Friedens—E. F. Rathmann
Blue Island:

—St. Paul—B. Freese
—Ev. Community—E. Helm
†Brandenburg—Friedens—P. Repke
Broadlands—St. John—
Carpenterville—Zion—
Champaign—St. Peters—H. F. Mueller
Chicago:

—Bethania—H. W. Dinkmeyer
—Bethel—J. Goebel
—Bethlehem—A. W. Fruechte
—City Mission—
—Christ—F. W. Buehler
—Eden—J. Herrmann
—Edison Park—H. P. Bloesch
—Epiphany—M. C. Hofer
—First Engl. Ev.—L. W. Goebel
—Friedens—H. Brodt
—Gethsemane—F. H. Krohne
—Grace—Robt. C. Stanger
—Glockner Memorial—R. Fiedler
—Immanuel—H. J. Schick
—Nazareth—F. Umbeck
—Nicolaï—G. Pahl
—Our Redeemer—Glenn Gumm
—Ravenswood Ev.—A. E. Meyer
—St. Andrews—H. H. Moeller
—St. James—A. F. Schemmer
—St. Johns—B. H. Leesmann
—St. Lucas—Theo. Papsdorf
—St. Mark—A. J. Koch
—St. Matthews—E. Kroenke
—St. Paul—J. Pister
—St. Paul—(Rose Hill)—K. Freytag
—St. Peters—H. E. Lambrecht
—St. Peters—(South Chicago)—
H. Jacoby

—St. Philipp—Aug. Fleer
—Salem—Jos. George
—St. Stephens—B. C. Ott
—St. Timothy—J. J. Merzdorf
—Tabor—F. W. Schroeder
—Trinity—Jul. Kircher
—Zion—C. A. Koenig
—Zion—(Auburn Park)—
Alfred Menzel

—Zion—(Washington Heights)—
M. Lienk

Chicago Heights—St. Johns—R. Mernitz
Crystal Lake—St. Pauls—M. Stommel
†Danvers—Friedens—E. F. Rathmann
Danville—St. Johns—A. N. Mayer
Davis—St. Paul—W. G. Riemann
Deerfield—St. Paul—F. G. Piepenbrok
Desplaines—Christ—Geo. W. Goebel
Dolton—Immanuel—Wm. Kreis
Downers Grove—St. Pauls—W. Grotefeld
Eleroy—Salem—E. E. Bizer
Elgin—St. Pauls—Th. F. Bierbaum
Elmhurst—St. Peters—K. M. Chworowsky
Evanston—St. Johns—A. J. Munstermann
Frankfort Station—St. Peter—S. Gerhold
Freeport—St. Johns—C. C. Bizer
Geneseo—St. Peter—
Genoa—Friedens—K. Buff
Gilman—Zion—J. Paul Goebel
Glen Ellyn—St. James—Theo. Holtorf
Grant Park—St. Peter—El. Wilking
†Greengarden—St. Peters—W. Blasberg

Greenview—German Ev.—

Geo. Hildebrand

†Hanover—Immanuel—Wm. Meyer
†Harmony—St. John—H. A. Dies
Harvey—Friedens—E. H. Stommel
Highland Park—St. John—K. A. Roth
Hinckley—St. Paul—O. Schulze
Hinsdale—Immanuel—H. L. Barth
Hinsdale—St. Johns—A. Dreusicke
†Hollowayville—*German Evangelical—
G. F. Schuetze

Homewood—St. Pauls—J. Silbermann
†Huntley—*Evang.—M. Stommel
Kankakee—St. Johns—H. Meler
Kewanee—*St. Peters—G. D. Fleer
Lake Zürich—St. Peters—E. A. Irion
Lamoille—St. Paul—
LaSalle—Ev. Prot.—F. C. Krueger
Lincoln—St. Johns—J. A. Hofer
†Longgrove—Evangelical—G. Th. Haller
†Loran—Ebenezer—M. C. Schroedel
Lyons—St. Johns—F. Grosse
Manhattan—St. Paul—J. H. Holdgraf
Manheim—St. Pauls—C. Nauerth
Matteson—Zion—
Melrose Park—St. Johns—Wm. C. Krause
Minier—St. Johns—Arno Franke
Minonk—St. Pauls—P. Buchmueller
Mokena—St. John—Wm. J. Cramer
Monee—St. Pauls—A. B. Gaebe
Naperville—St. John—P. Brueckner
Niles Center—*St. Peters—J. J. Mayer
Northbrook—(Shermerville)—St. Peters—
A. H. Bizer

†North Grove—Zion—Aug. Bock
Oak Park—Ev.—H. Senne
Palatine—St. Pauls—J. C. Voeks
Papineau—Immanuel—E. Hofer
Pekin—St. Pauls—A. A. Zimmermann
Peotone—Immanuel—E. H. Ellers
Peotone Tp.—St. John—O. Luthe
Petersburg—*St. Pauls—F. Schnathorst
†Plano—St. John—C. F. Baumann
†Plumgrove—St. John—C. Schulmeister
†Richton—St. Paul—
River Grove—Evangelical—Theo. Gabler
Rockford—Bethel—M. Schroedel
†Sidney—St. Paul—E. H. Stommel
†Thornton—Friedens—E. H. Stommel
Union—St. John—Karl Buff
†Washington Tp.—St. John—J. Schmidt
West Chicago—Michael—E. Pinckert

b) Indiana

Crownpoint—St. John—A. L. Brueggemann
Dyer—Zion—E. Bloesch
Gary—First Ev.—Wm. Rest
Hammond—Immanuel—C. Schaeffer

c) Institutions

Elmhurst College—
Orphans' Home and Home for the Aged.
Bensenville—H. Schirneker
Pastor's Home—Bensenville—
Deaconess Home, Lincoln—
Deaconess Home, Chicago—G. A. Klenle
Uhlich Orphans' Home, Chicago—
Elmhurst Hospital—F. G. Weber

Number of churches139

12. OHIO DISTRICT

Amherst—St. Peter—A. C. Ernst
Baltic—Zion—E. Agricola
†Bucks Tp.—St. Paul—E. Agricola
†Bucks Tp.—St. Peter—E. Agricola
Bolivar—St. John—Paul C. Kaefer
†Chattanooga—St. Paul—A. J. Wahl
†Chili—*St. John—E. Agricola
Chillicothe—St. Johns—Theo. H. Franke
Chillicothe—Salem—L. G. Weber
Cleveland:

—Bethany—Theo. F. Braun
—Christ—H. Kamphausen, D. D.
—First Evang.—J. C. Hansen
—Friedens—Theo. Tillmanns
—Immanuel—Paul G. Moritz
—St. Johns—E. N. Kraft
—St. Lukes—F. H. Mittendorf
—St. Matthew—Karl M. Kindt
—St. Pauls—W. F. Baumann
—Pilgrim—
—Trinity Ev.—A. Kitterer
—*West Side Ev.—W. K. Klein
—Zion—O. Wittlinger

Columbus—St. Johns—T. Lehmann
Columbus—St. Pauls—A. H. Knipping
†Convoy—St. John—F. H. Graeper
Coshocton—Evang.—Theo. C. Honold
†Crookedrun—Salem—Theo. Schlundt
Dover—St. Johns Ev.—Theo. Schlundt
†Dover Tp.—St. Paul—Paul C. Kaefer
Elliston—Trinity—H. H. Peters
Elmore—St. Johns—H. S. von Ragú
Elyria—St. Pauls—Paul Bourquin
Genoa—St. Johns—P. O. David
†Goshen Tp.—*Goshen Ev.—
†Halifax—Zion—E. Agricola
†Independence—*St. Peter—O. Wittlinger
Kenton—St. John—Herbert E. Pister
Kettlersville—*Immanuel—A. Dietze
Lorain—St. Johns—Theo. Merten
†Loudon Tp.—St. John—*Theo. E. Lapp
Loudonville—Trinity—Theo. Lehmann
Mansfield—St. John—Theo. P. Frohne
Marion—Salem—G. A. Kanzler
Massillon—St. Johns—J. E. Digel
Millersburg—St. John—H. N. Doerres
Millbury—St. Peter—Wm. J. Kuhlmann
†Minersville—*St. Paul—

Wm. L. Moenkhaus
Monroeville—*United Christian—
O. H. Zwilling
Navarre—St. Pauls—Theo. S. Schlundt, Jr.
Newark—St. Johns—L. H. Lammers
New Bremen—St. Peter—H. C. Klutey
New Bremen—*St. Pauls—J. C. Melchert
Oak Harbor—St. Pauls—Armin Egli
†Oxford Tp.—St. John—H. E. Pfeiffer
†Parma—St. Paul—R. Uhlhorn
Pomeroy—Peace—Wm. L. Moenkhaus
Portsmouth—First Evangelical—
S. Lindenmeyer

Port Washington—St. Pauls—
Sandusky—Immanuel—Carl Scherzer
Sandusky—St. Stephens—H. E. Pfeiffer
†South Amherst—St. John—A. C. Ernst
Springfield—St. Johns—P. Pfeiffer
†Stone Creek—Theo. Schlundt
Strasburg—St. Johns—R. J. Loew
Tiffin—St. John—E. C. Klutey
Toledo—St. Pauls—Julius Braun
Valley City—Immanuel—
Van Wert—St. Peter—S. Egger
Wapakoneta—St. Pauls—C. E. Schmidt
†Washington Tp.—St. Peter—
Theo. P. Frohne

†Waverly—Evangelical—Theo. H. Franke
†Westpark—Immanuel—H. Juergens
†Winesburg—*Zion—R. J. Loew
Wooster—Christ—A. Juergens
†Wren—St. Paul—F. H. Graeper
Zanesville—Pilgrim—W. R. Grunewald
†Zoar—*Evangelical—Paul C. Kaefer

Number of churches77

13. PACIFIC DISTRICT

a) California

Dixon—*Ev. Lutheran—J. Lebart
Fresno—Immanuel—E. Wagner
Long Beach—Zion Ev.—
Geo. P. Ellerbrake

Los Angeles:

—St. John Ev.—H. Gebhardt
—Immanuel—O. Satzinger
—St. Pauls—J. Nuesch
—Zion—*A. J. Helm
Oakland—St. Marks—E. Baltzer
Pasadena—St. Johns Ev.—E. G. Albert
Petaluma—Grace—Geo. Gekkeker
Pomona—St. Johns—J. G. Mangold
Sacramento—First Ev.—Paul W. Schmidt
San Bruno—St. John—Ben. J. Koehler
San Francisco:

—St. John—H. M. Wiesecke
—St. Luke—A. Meyer
—St. Pauls—K. C. Struckmeier
San Rafael—St. Matthew—G. Tillmanns
Woodland—St. Johns—C. Saenger

b) Arizona

Casa Grande—Ev.—
Number of churches19

14. PENNSYLVANIA DISTRICT

a) Ohio

†Benton Tp.—St. Paul—
Clarrington—Immanuel—W. H. Zinke
†Elk Tp.—Zion—*B. Tannler
Hannibal—Zion—G. Hafermehl
Lewisville—St. Peter—
†Liberty Tp.—St. John—*B. Tannler
Lowell—St. John—O. W. Breuhaas
Marietta—St. Paul—Theo. Mehl
Miltonsburg—St. Peter—Walter L. Weber
†Morton—Salem—G. Hafermehl
†Muskingum Tp.—*First Evang.—
O. W. Breuhaas

†Salem Tp.—St. James—W. H. Zinke
Steubenville—*Zion—C. W. Locher
†Summit Tp.—St. John—Walter L. Weber
†Switzerland Tp.—St. John—
Henry Schuessler

Warner—First Evang.—*B. Tannler
†Washington Co.—*Rural Mission—
Theo. Mehl

†Watertown—*St. John—O. W. Breuhaas
Woodsfield—St. Paul—

b) Pennsylvania

†Dorseyville—Trinity—C. T. Schafer
†Millvale—First Evang.—T. R. Marshall
†New Sewickley Tp.—*St. John—
Theo. Fischer

Pittsburgh—*St. Peter—J. L. Ernst
N. S. Pittsburgh:

—First Ev. of Mt. Troy—
—*Chas. A. Ittel
—Pilgrim Evang.—M. F. Bierbaum
—*St. Paul—O. D. Hempelmann
—*St. Peter—Theo. R. Schmale

†Sharpsburg—St. John—W. A. Bomhard
†Springgardenboro—St. Peter—P. Benthin

c) West Virginia

†New Martinsville—Immanuel—
G. Hafermehl
Wheeling:
—*St. John—Wm. J. Hausmann
—St. Paul—John R. C. Haas
Number of churches32

15. SOUTHERN DISTRICT

a) Alabama

Birmingham—St. John Ev.—A. E. Limper
Cullman—St. John Ev. Luth.—
W. H. Aufderhaar

b) Florida

Jacksonville—Zion Ev.—
A. Beutenmueller
Lowell—United Ev.—A. Janke
Miami—Robertson Memorial Evang.—
O. Nussmann
†Redlands—St. John Ev.—

c) Georgia

Atlanta—St. John Ev. Luth.—W. Hauff

d) Louisiana

†Goodbee—N. Maunz
New Orleans:
—Bethany Ev.—J. A. Daniels
—First Evangelical—
A. H. Becker, D.D.
—Jackson Ave. Evangelical—
J. P. Quinius
—Metairie Ev.—N. Maunz
—Salem Ev.—E. G. Kuenzler
—St. John Ev.—H. E. J. Neumann
—St. Matthew Ev.—L. Schweickhardt
—St. Paul Ev.—Alb. Dettmann
—Trinity Evang.—A. Scherer
—St. Roch Evang. Mission—
Paul M. Stock
—N. Rendon St. Mission—
J. F. Stafford

e) Mississippi

Biloxi—First Ev. Luth.—R. Gruenke
Number of churches20

16. SOUTH ILLINOIS DISTRICT

Addieville—*Zion—J. M. Kreuzer
Alhambra—Salem—A. Schneider
Alton—Evangelical—O. W. Heggemeier
Arcola—St. Paul—C. F. Kniker
†Beckmeier—*St. Paul—Jno. E. Schneider
Belleville—St. Pauls—O. F. Pessel
Belleville—Christ—C. R. Hempel and
Thomas Clare
Bible Grove—St. Paul—
Karl Benkendoerfer
†Biddleborn—*Ev. Prot. Trinity—
†Blackjack—*St. John—
†Bluff—*St. John—C. Berger
Bluff Precinct—Salem—P. Schulz
Breese—St. John—Jno. E. Schneider
Brighton—St. John—K. Friebe
†Brownsburg—St. John—
Burksville—St. Peter—P. Schulz
Carlinville—St. Paul—Walter Ott
Carlyle—Immanuel—R. Hosto
†Caseyville—Friedens—C. Kuhlmann
†Central City—Zion—Ph. Bassler
Centralia—St. Peter—Ph. Bassler
Collinsville—St. John—C. Kuhlmann

Columbia—St. Paul—E. J. Westerbeck
†Cordes—St. John—Carl Kluge
†Darmstadt—*Holy Ghost—J. Dorullis
†Near Dollville, Tower Hill Post Office—
St. Paul—K. J. Mueller

Du Bois—St. Mark—W. Weltge
Dupo—Christ Evang.—A. Hosto
Duquoin—St. John—W. B. Weltge
†Eastfork Tp.—St. John—R. Hosto
East St. Louis—Imm.—E. R. Jaeger
Edwardsville—Eden—H. J. Bredehoeft
†Near Edwardsville—St. Paul—
C. A. Mysz

Evansville—St. John—
Farina—Friedens—*Orville L. Elbring
Near Farina—St. John—
*Orville L. Elbring
†Fayetteville—*Ger. Prot.—
J. H. Koenig, Lic.

†Fienden—Evangelical—
†Floraville—*St. Paul—Theo. Wittlinger
Fowler—*St. Paul—P. Weltge
Freeburg—St. Paul—R. Zimmermann
Garret—Zion—*A. Habermehl
†Grantfork—*Ev.—L. Malkemus
Granite City—St. Peter—R. Kofer
Granite City—St. John—K. Dexheimer
†Hamel—Immanuel—Geo. Deckinger
†Harrisonville—*St. Peter—Ray Hosto
†Hecker—*Friedens—H. W. Hosto
Highland—*Evang.—C. E. Miché
Hookdale—St. Peter—
Hoyleton—Zion—A. Friz
Irvington—Friedens—Geo. Hohmann
†Jamestown—St. Paul—*G. F. Hahn
Jerseyville—Friedens—Norman Stock
†Johannisburg—*St. John—Dr. C. Schieler
†Lake Creek—*St. Paul—
Lebanon—St. Paul—R. Hohmann
Lenzburg—St. Peter—Th. C. M. Kugler
Maeystown—St. John—P. Schulz
Marine—Evangelical—E. W. Pusch
Marion—Zion—H. Warskow
Marissa—Friedens—K. Jeschke
Mascoutah—St. John—D. H. Moritz
†Mattoon—Zion—C. F. Kniker
†Near Metropolis City—St. John—
*H. Muehleisen

†Near Metropolis City—Zion—
Millstadt—Zion—B. H. Heithaus
†Near Millstadt—Concordia—
W. Neumeister

†Moredock—*Ebenezer—Ray. Hosto
Moro—St. John—Otto Hille
Murphysboro—St. Peter—F. W. Esser
Nashville—St. Paul—Carl Kluge
New Athens—St. John—H. W. Rath
New Baden—Zion—Theo. Baur
†New Design—Zion—
New Douglas—Salem—A. J. Engelbrecht
†New Hanover—*Zoar—C. Berger
O'Fallon—Evangelical—A. E. Klemme
Ohlman—St. Paul—R. C. Lucke
Okawville—St. Peter—A. C. Roth
†Near Okawville—St. Paul—

Alfred Albrecht
Pana—St. John—H. H. Wintermeyer
Pinckneyville—St. Paul—
†Plumhill—St. John—L. Rauch
†Prairie du Long—Immanuel—

A. Kalkbrenner
†Prairie du Round—St. Mark—
A. Kalkbrenner

Quincy:

—St. Pauls—J. C. Rieger
—St. Peter—
—Salem—H. J. Loemhuls
Redbud—St. Peters—P. Brink

†Ridge Prairie—St. John—
K. Doernenburg
Smithton—St. John—W. H. Hosto
St. Jacob—Evang.—
Staunton—St. Paul—Paul Schoppe
†Stone Church—*St. Peter—F. Eggen
†Sugarloaf—*Zion—W. Neumeister
†Summerfield—St. John—
Pro tempore—A. Ruecker
Trenton—St. Johns—Dan. Buchmuelier
Troy—Friedens—Wm. M. Hille
†Ursa—Zion—P. Weltge
Valmeyer—Evang.—Ray. Hosto
Waterloo—*St. Pauls—G. F. Brink
Wood River—A. H. Idecker

Number of churches103

17. TEXAS DISTRICT

Augusta—*St. James—*R. Kalkbrenner
Birch—Salem—H. Barnofske
Beasley—Friedens—John Link
Burlington—*St. John—*R. Kalkbrenner
Burton—St. John—A. Walton
Cayote—*St. John—
Cego—St. Paul—G. Krebs
Cibola—St. Pauls—C. Kniker
†Converse—Friedens—C. Kniker
Corpus Christi—Evangelical—C. Kurz
Cottonwood—St. Peter Ev.—John Link
Coupland—St. Peter—Paul C. Kniker
Crane's Mill—Mission—G. Mornhinweg
†Cypress—*St. Lucas—J. Ziegler
Dallas—St. Pauls—A. Romanowski
Dime Box—St. John—H. Barnofske
Electra—Zion—C. A. Stadler
Fredericksburg—Holy Ghost—

*A. Koerner
Ft. Worth—St. Johns—C. Wolff
Gay Hill—Friedens—O. A. Meyer
Gerald—St. Pauls—J. Meller
On the Geronimo—*Friedens—

A. Saeuberlich
Houston:
—Bethel—Theo. Wobus
—Christ Ev.—H. G. Borne
—First Evangelical—D. Baltzer

Kurten—Zion—J. J. Kasiske
Near Kyle—St. Johns—C. Gastrock
Near Mooreville—*Zion—J. Strauss
Lewisville—Friedens—T. L. Boesch
Lockhart—Ev. Luth. Christ—i Voegtling
Los Angeles—United Evangelical—
†Lyons—*Immanuel—O. A. Meyer
†Marion—Luther—Melanchthon—

Otto C. Bassler
Near Marlin—St. Pauls—G. Delsinger
†Mt. Prairie—St. Stephen—O. A. Meyer
Needville—Immanuel—John Link
†New Baden—Ebenezer—E. H. Schwengel
†New Bielau—*Ev. Luth. Trinity—
P. Piepenbrok

New Braunfels:
—*First Protestant—G. Mornhinweg
Otto C. Bassler, Associate Pastor
Orange Grove—Ev. Luth.—

Oscar A. Egger
Otto—St. John—Carl Mueller
†Redwood—Paul—Otto C. Bassler
Riesel—Friedens—C. Mueller
Richland, near Manor—*St. Johns—
G. Zucher

Robinson—St. Johns—J. Strauss
Rowena—Zoar—Robert Mohr
†San Angelo—Immanuel—Robert Mohr
San Antonio—Friedens—J. O. Polster

San Antonio—Evangelical Community—
Walter A. Luedtke
†Sattler—Mission—Otto C. Bassler
Seguin—Cross—G. A. Firgau
†Schulenberg—Evang.—P. Piepenbrok
Spring—Immanuel—E. H. Schwengel
†Spring Branch—St. Peters—J. Ziegler
Three Oaks—Friedens—
Tynan—Friedens—Oscar A. Egger
Waco—Zion—J. Jaworski
Washington—Friedens—F. W. Braun
Weimar—Ev. Luth.—P. Piepenbrok
West—St. Peters—John Meller
†White Oak—St. John—J. Ziegler
Womack—Zion—
Woodsboro—Ev. Christus—C. Kurz
†Zuehl—Redeemer—C. Kniker

Institution

Robinson Academy—G. Nussmann
San Antonio—Home for the Aged—
R. Riemann

Number of churches66

18. WEST MISSOURI DISTRICT

Arrow Rock—Zion—
Billingsville—St. Johns—P. Niedermeyer
Blackburn—St. Paul—Ed. Beissenherz
Boonville—Evangelical—Fred Stoerker
†Brazito—Friedens—E. W. Berlekamp
California—Evangelical—J. C. Bierbaum
Concordia—Bethel—Oswald Flohr
Emma—St. John—G. F. Kitterer
Florence—St. John—
Grand Pass—Evangelical—W. Schlunkman
Hartsburg—Friedens—E. Eigenrauch
Higginsville—Salem—Harold Freund
Independence—St. Lucas—Clyde Koehler
Jamestown—St. Pauls—Wm. Sabbert
Jefferson City—Central—E. W. Berlekamp
Kansas City—St. Peter—S. P. Bittner
Kansas City—St. Paul's Evang. Mission—
T. Berlekamp

†Lamb—Immanuel—
Levasy—Ebenezer—H. Krull
Lexington—Trinity—D. C. Jensen
†Little Rock—Salem—
Mayview—Zion—
†McGirk—Salem—J. C. Bierbaum
†Moniteau—Advent—Theo. Pfundt
Napoleon—St. Pauls—J. Hauck
New Franklin—Immanuel—N. Schultz
Parkville—St. Matthew—
Pilot Grove—St. Pauls—H. E. Mueller
†Pleasant Grove—St. Peter—

Wm. Sabbert
St. Joseph—Zion—F. C. Kluck
St. Joseph—Ev. Luth. Zion—F. W. Budy
Sedalia—Immanuel—E. F. Abele
Wellington—St. Lucas—W. Bechtold

Number of churches33

19. WISCONSIN DISTRICT

a) Wisconsin

†Ackerville—St. Paul—H. Mueller
Antigo—Unity—
†Near Ackerville—St. John—H. Mueller
Appleton—St. John—W. R. Wetzeler
†Arpin—St. John—A. Guenther
Athens—Christ—C. A. J. Buck
†Beechwood—*St. John—K. Kuenne
Berlin—Salem—*Clarence F. Hammen
Blackcreek—*St. John—P. Beecken
†Black Wolf—New Bethel—P. Stange
†Boltonville—*St. John—K. Kuenne

Brillon—Friedens—W. Leonhardt
 Brookfield—Trinity—A. Klug
 Browntown—Friedens—
 †Butler—Friedens—A. Klug
 †Byron Tp.—Bethel—B. Schallow
 †Cadott—*Zion Ev.—R. Gadow
 †Calumet Harbor—St. Paul—
 Cecil—St. John—G. Recht
 †Cicero—*St. John—P. Beecken
 Colby—St. John—R. E. Schwarze
 †Collins—St. Paul—W. Leonhardt
 †Corning—St. Paul—M. Schmidt
 †Cudahy—Christ—H. W. Rath
 †Darlington—*Ev. Immanuel—P. A. Schuh
 †Dorchester—Friedens—J. Bizer
 †Durham—*Bethlehem—S. Gonser
 Edgar—St. Paul—C. A. Buck
 Elkhart Lake—St. John—C. Nagel
 †Elk Mound—*Friedens—R. Gadow
 †Erin—St. Paul—Wm. Schwemmer
 Fall Creek—Ev. Luth. Friedens—
 R. Gadow
 †Fillmore—St. Martin—H. Erber
 Fond du Lac—Friedens—B. Schallow
 Fort Atkinson—Friedens—R. Buelow
 Hales Corners—*Immanuel—S. Gonser
 Hartford—St. John—H. E. Voss
 Jackson—St. Peters—J. Reichert
 Jackson—*Friedens—J. Reichert
 †Jordan—Ebenezer—
 Kewaskum—*Friedens—Ernst Irion
 †Kohlsville—*St. John—M. Kleinau
 Lancaster—Bethlehem—J. Haack
 †Libertyridge—St. Paul—J. Haack
 Manitowoc—St. John—E. Kuhn
 Marinette—Friedens—J. P. Hofmann
 †Marion, Grant Co.—Immanuel—A. Seffzig
 Marshfield—St. Paul—R. E. Schwarze
 Medford—Evang.—J. Bizer
 †Meeme—*St. James—Fr. Fuerst
 Menominee Falls—*St. Pauls—
 Paul Wendt
 Merrill—St. Stephens—M. Schmidt
 Merton—St. Johns—W. Schwemmer
 †Milan—*St. John—C. A. J. Buck
 Milwaukee:
 —Bethany—L. R. Moessner
 —Bethel—E. Gehle
 —Christ—H. Niefer
 —Friedens—W. Schlunkmann
 —Glaubens—G. Kucherer
 —Grace—P. E. Winger
 —Immanuel—P. Bratzel
 —St. Pauls—W. G. Rath, Jr.
 —Salem—D. Reichle
 —Tabor—E. J. Fleer
 —Trinity—F. G. Ludwig
 —Zion—G. Fischer
 Monroe—St. John—P. A. Schuh
 †Mosel—*St. Mark—F. Fuerst
 Neenah—*Emanuel—E. Kollath
 Oconto—St. Paul—H. W. Baily
 Oshkosh—Immanuel—P. Stange
 Oshkosh—St. Paul—Th. Irion
 †Perkinstown—Friedens—J. Bizer
 Portage—Trinity—M. Hoepfner
 Port Washington—Friedens—S. Lefkovic
 Random Lake—Friedens—K. Kuenne
 †Reedsville—Friedens—W. Leonhardt
 †Rhine—St. Peter—P. Thomas
 †Richfield—*St. James—P. Reichert
 Ripon—*Ev. Lutheran—F. C. Kehle
 Rockfield—*Christ—P. Reichert
 Rockfield—*Zoar—J. Koch
 †Russell—St. Paul—F. Klingeberger
 Saukville—St. Peter—E. Holder

Slinger—St. John—C. Eller
 Schofield—Friedens—
 †Scott—St. Paul—M. Hoepfner
 Shawano—Friedens—G. Paulowit
 Sheboygan—Evangelical—E. Krueger
 †Silvercreek—*St. Paul—K. Kuenne
 South Germantown—*St. John—
 W. Mangelsdorf
 South Milwaukee—St. Lucas—
 H. W. Rath
 Stevens Point—Friedens—W. Werth
 Sussex—Zion—F. E. Winger, Sr.
 †Town Hermann—St. John—F. Mohme
 †Town Oakland—St. John—J. Foesch
 †Waubeka—*St. Paul—H. Erber
 Wausau—St. Pauls—E. Grauer
 Wauwatosa—St. Paul—P. Dietrich
 †Wayne—St. Paul—
 †Whitewater—Friedens—R. Buelow
 Wisconsin Rapids—St. Johannes—
 A. Guenther

b) Michigan

†Menominee—Trinity—J. P. Hofmann
 Number of churches103

20. WASHINGTON MISSION DISTRICT

Everett, Wash.—Zion—F. W. C. Warber
 Gresham, Ore.—Zion—E. Horstmann
 Payette, Idaho—Ev. Luth.—*B. Lühn
 Portland, Ore.—St. Johns—C. Hoffmann
 Portland, Ore.—St. Pauls—
 Seattle, Wash.—St. Pauls—
 Aug. E. Binder
 Spokane, Wash.—Holy Trinity—
 H. C. Warber
 Walla Walla, Wash.—Friedens—
 Geo. L. Zocher
 Number of churches8

CANADA MISSION TERRITORY

Brown P. O., Man.—Ev. Immanuel—
 *Bernhard von Gross
 †Morden, Man.—Ev. Zion—
 *Bernhard von Gross
 Winnipeg, Man.—St. Johns Ev.—
 H. M. Awiszus
 Number of churches3

MONTANA MISSION TERRITORY

Culbertson—Ev. Luth. St. Pauls—
 E. Stelzig
 †Near Culbertson—Ev. Luth. Friedens—
 E. Stelzig
 †Froid—Ev. St. John—E. Stelzig
 Hardin—Christ—*M. Schoenhaar
 †Near Shepherd (Ev. Colony)—Ev. Im-
 manuel—*M. Schoenhaar
 †Paul, Idaho—Salem—
 †Sugar City, Idaho—St. Paul—
 †Worden—Ev. Luth. St. Paul—
 *M. Schoenhaar
 Worland, Wyo.—Zion—F. Brennecke
 Number of churches9

INDIA MISSION DISTRICT

Bisrampur, C. P., India:
 —Immanuel—Pastor J. Purti
 —Outstation—Pastor T. Twente
 Raipur, C. P., India, Pastor J. Gass, D.D.
 Baitalpur, via Bhatapara, C. P., India,
 Pastor M. Paul
 Chandkurl Leper Asylum, Baitalpur, via
 Bhatapara, C. P., India
 Pastor John H. Schultz
 Parsabhader, Baloda Bazar, Raipur Dist.,
 C. P., India, Pastor Armin F. Meyer.

Mahasamudra, Raipur Dist., C. P., India,
 Pastor M. P. Albrecht
 Sakti, Bengal Nagpur R. W., C. P., India,
 Pastor Emil W. Menzel
 Khariar, C. P., India,
 Pastor H. A. Feierabend
 Number of churches9

HONDURAS MISSION DISTRICT

First Evangelical Church, San Pedro Sula
 Pastor H. A. Dewald
 Evangelical Church, Chamelecon,
 Pastor Fr. Andres
 Number of churches2

Total number of churches.....1321

STUDENT PASTORS

Students' Department of the Evangelical League

Buffalo Normal School, Rev. H. J. Hahn, 23 Calumet Place, Buffalo, N. Y.
 Case School of Applied Science, Rev. W. F. Baumann, 2538 E. 128th St., Cleveland, O.
 Central Wesleyan College, Rev. O. A. Muenstermann, Warrenton, Mo.
 Columbia University, Rev. Edwin J. Koch, 2439 Tiebout Ave., New York.
 Elmhurst College, Rev. K. Chworowsky, Elmhurst, Ill.
 Heidelberg University, Rev. Emil C. Klutey, 10 Main St., Tiffin, Ohio.
 Lawrence College, Rev. W. R. Wetzeler, Appleton, Wis.
 Leland-Stanford University, Rev. E. Baltzer, 514 58th St., Oakland, Cal.
 Marquette University, Rev. L. R. Moessner, 986 1/2 50th St., Milwaukee, Wis.
 McCormick Theological Seminary, Rev. H. J. Schick, 7008 S. Michigan Ave., Chicago, Ill.
 Minnesota State Teachers College, Rev. M. Holz, 716 4th St., South, St. Cloud, Minn.
 Moody Bible Institute, Rev. H. J. Schick, 7008 S. Michigan Ave., Chicago, Ill.
 Northwestern University, Rev. A. J. Muenstermann, 1433 Crain St., Evanston, Ill.
 Oakwood Institute, Rev. F. C. Schweinfurth, 2061 Crown Ave., Norwood, Ohio.
 Oberlin College, Rev. O. H. Zwilling, Monroeville, Ohio.
 Ohio State University, Rev. A. H. Knipping, 221 E. Gates St., Columbus, Ohio.
 Oklahoma State Teachers College, Henry Damm, Norman, Okla.
 Purdue University, Rev. C. F. Howe, 1018 Elizabeth St., Lafayette, Ind.
 Ripon College, Rev. F. C. Kehle, Ripon, Wis.
 San Jose State Teachers College, Rev. E. Baltzer, 514 58th St., Oakland, Cal.
 Synodical College, Rev. O. F. Hafner, Fulton, Mo.
 Syracuse University, Rev. W. Bauer, 624 Catherine St., Syracuse, N. Y.
 Technical High School, Rev. M. Holz, 716 4th St., South, St. Cloud, Minn.
 University of Buffalo, Rev. H. J. Hahn, 23 Calumet Place, Buffalo, N. Y.
 University of California, Rev. E. Baltzer, 514 58th St., Oakland, Cal.
 University of Chicago, Rev. H. J. Schick, 7008 S. Michigan Ave., Chicago, Ill.
 University of Cincinnati, Rev. F. C. Schweinfurth, 2061 Crown Ave., Norwood, Ohio.
 University of Illinois:
 Rev. H. F. Mueller, 405 E. University Ave., Champaign, Illinois.
 *Rev. Warner H. Siebert, 405 E. University Ave., Champaign, Ill.
 University of Kansas, Lawrence, Kansas.
 University of Michigan:
 Rev. G. A. Neumann, 423 S. 4th St., Ann Arbor, Michigan.
 Rev. Ralph C. Abele, 2270 W. Grand Blvd., Detroit, Michigan.
 University of Minnesota, Rev. T. J. Hermann, 246 16th St., N., Minneapolis, Minn.
 University of Missouri, *Rev. Waldo Berlekamp, 413 S. 5th St., Columbia, Mo.
 University of Nebraska, Rev. Adolph Matzner, 1314 F. St., Lincoln, Neb.
 University of Pennsylvania, Dr. Ph. Vollmer, 101 Memorial Ave., Palmyra, N. J.
 University of Pittsburgh, Rev. Thos. R. Marshall, 430 Sample St., Pittsburgh, Pa.
 University of Wisconsin, Rev. L. R. Moessner, 986 1/2 50th St., Milwaukee, Wis.
 University of Wyoming, Rev. Aug. Doellefeld, Laramie, Wyo.
 Washington University, Rev. Theo. C. Braun, 3918a Lafayette Ave., St. Louis, Mo.
 Western Reserve University, Rev. W. F. Baumann, 2616 E. 127 St., Cleveland, Ohio.
 Westminster College, Rev. O. F. Hafner, Fulton, Mo.
 William Woods College, Rev. O. F. Hafner, Fulton, Mo.
 Wooster College, Rev. A. H. Juergens, 239 S. Grant St., Wooster, Ohio.

* Work supported by Districts and Board of Home Missions.

LOCATION OF CHURCHES IN LARGER CITIES AND TOWNS

(Churches not named in this list were not reported to the editor.)

The name of the city is given first, then name of church and address, and finally the name of the pastor.

Alabama

Birmingham—St. Johns—S. 27th and Clairmont Ave.—A. E. Limper.

Arkansas

Little Rock—Luther Memorial—11th and Ringo Sts.—F. W. A. Eiermann, Ph.D.

California

Fresno—Ev. Emanuel—2165 Lilly St.—Emil Wagner.

Long Beach—Zion—Pacific Ave. and 14th St.—Geo. P. Ellerbrake.

Los Angeles:

—Immanuel—337 E. Jefferson St.—O. Satzinger.

—St. John's—1500 W. 51st Place—H. Gebhardt.

—St. Paul's—529 E. Washington—J. Nuesch.

—Zion—111 N. Breed St.—A. J. Helm.

Oakland—St. Mark's—58th St. and Telegraph Ave.—E. Baltzer.

Pasadena—St. John's—E. Orange Grove and Fair Oak Ave.—E. G. Albert.

Petaluma—Grace—17 Keller St.—Geo. Gekkeler.

Pomona—St. John's—8th and Louisiana Sts.—J. G. Mangold.

Sacramento—1st Evangelical—24th St. and Marshall Way—Paul Wm. Schmidt.

San Francisco:

—St. John—2041 Larkin St., betw. Broadway & Vallejo—H. M. Wiesecke.

—St. Luke's—15th, near Church St.—Alfred Meyer.

—St. Paul's—1419 Howard, betw. 10th and 11th Sts.—K. C. Struckmeier.

Colorado

Denver:

—Friedens—45th and Lincoln—G. Rath.

—St. Paul's—W. 28th Ave. and Zuni St.—O. F. Geisler.

—Salem—Ninth and Sherman—G. A. Schmidt.

Fort Collins—Immanuel—Remington and Olive Sts.—David F. Maul.

Grand Junction—St. John's—8th and Rood Ave.—C. H. Decker.

Greeley—St. John's—4th Ave. and 11th St.—Ad. Woth.

Loveland—Bethlehem—E. 2nd and Taylor—J. Kisselmann.

District of Columbia

Washington—Concordia—20th and G Sts., N. W.—Chas. Enders.

Florida

Jacksonville—Zion—N. E. corner of E. 9th and Market St.—A. Beutenmueller.

Miami—Robertson Memorial Evang.—Cor. N. E. 23rd St. and 2nd Court—O. Nussmann.

Georgia

Atlanta—St. John's—Euclid Ave. and Druid Circle—W. Hauff.

Illinois

Alton—Evangelical—526 E. 8th St.—O. W. Heggemeier.

Aurora—St. John's—5th St. and North Ave.—C. F. Baumann.

Belleville:

—Christ—14th and A. Sts.—C. R. Hempel and Thos. Clare.

—St. Paul's—123 W. B. St.—O. F. Pessel.

Belvidere—St. John's—Cor. Main and E. Madison—K. E. Gaertner.

Bloomington—Friedens—Front and Lee Sts.—E. F. Rathmann.

Blue Island:

—St. Paul's—Gregory and New—B. Freese.

—Community Church—120th and Gregory—E. Helm.

Centralia—St. Peter's—W. 2nd and S. Cherry—Ph. Bassler.

Champaign—St. Peter's—405 E. University Ave.—H. F. Mueller.

Chicago:

—Bethany—Cullom Ave. and N. Paulina St.—H. W. Dinkmeyer.

—Bethel—114th and State Sts.—J. Goebel.

—Bethlehem—Magnolia Ave. and Diversey Parkway—A. W. Fruechte.

—Christ—Francisco and Lexington Sts.—F. W. Buehler.

—Eden—Gunnison and Leclaire Aves.—J. Herrmann.

—Edison Park—Oketo St. and N. W. Highway—H. P. Bloesch.

—Epiphany—Bradley Place and N. Robey St.—M. C. Hofer.

—First English Evangelical—3070 Palmer Square—L. Goebel.

—Friedens—S. 52nd and Justine Sts.—H. J. Brodt.
 —Gethsemane—Cor. Monticello and Belleplaine Aves.—F. H. Krohne.
 —Grace—S. Albany and W. 60th Sts.—R. Stanger.
 —Gloekner Memorial—Central Ave. and Rice St.—R. B. Fiedler.
 —Immanuel—7000 S. Michigan Ave.—H. J. Schick.
 —Nazareth—Altgeld St. and Talman Ave.—F. P. Umbeck.
 —Nicolai—3054 N. Albany Ave.—G. Pahl.
 —Our Redeemer—Glenn Gumm—
 —Ravenswood Evang.—Pensacola and Hoyne Ave.—Alfred E. Meyer.
 —St. Andrew—2801 S. Karlov Ave.—H. H. Moeller.
 —St. James—N. Western Ave. and Pratt St.—A. F. Schemmer.
 —St. John's—Moffat St. and Campbell Ave.—B. H. Leesmann.
 —St. Luke's—W. 62nd and Green Sts.—Theo. Papsdorf.
 —St. Mark's—8044-48 Crandon Ave.—Albert J. Koch.
 —St. Matthew's—Washtenaw Ave. and Iowa St.—Emil Kroenke.
 —St. Paul's—Orchard Kemper and Fullerton Parkway—J. Pister.
 —St. Paul's (Rose Hill)—Edgewater Ave., near Clark St.—K. Freytag.
 —St. Peter's—Cortez and Oakley Aves.—H. E. Lambrecht.
 —St. Peter's Branch S. S.—Costello and Central Park Aves.—H. E. Lambrecht.
 —St. Peter's (South Chicago)—Ave. L. and E. 103 St.—H. Jacoby.
 —St. Phillip—W. 36th St. and S. Seeley Ave.—A. Fleer.
 —St. Stephen's—Karlov and Wabansia Aves.—B. C. Ott.
 —St. Timothy—George St. and La Vergne Ave.—J. J. Merzdorf.
 —Salem—6820 S. Emerald Ave.—Jos. A. George.
 —Tabor—Leclair and Belle Plaine—F. W. Schroeder.
 —Trinity—22nd Place and Robey St.—Julius Kircher.
 —Zion—Lotus Ave. and W. Van Buren St.—C. A. Koenig.
 —Zion (Auburn Park)—W. 80th and Normal Sts.—Alf. Menzel.
 —Zion (Washington Heights)—Throop and 100th Sts.—M. Lienk.
 Chicago Heights—St. John's—S. W. Cor. 16th and Vincennes Ave.—R. Mernitz.
 Collinsville—St. John's—Cor. Clay and Seminary Sts.—C. Kuhlmann.
 Danville—St. John's—E. Main and Buchanan Sts.—A. N. Mayer.
 Downer's Grove—St. Paul—Grove St. near Main—Wm. Grotefeld
 Du Quoin—St. John's—20 S. Hickory—W. B. Weltge.
 East St. Louis—Immanuel—14th St., betw. State and Illinois Blvd.—E. R. Jaeger.
 Edwardsville—Eden—H. J. Bredehoeft.
 Elgin—St. Paul's—Center and Division Sts.—Th. F. Bierbaum.
 Evanston—St. John's—Wesley and Crain—A. J. Munstermann.
 Freeport—St. John's—104 Union St.—C. C. Bizer.
 Granite City:
 —St. Peter—21st and Cleveland Blvd.—Robt. Kofer.
 —St. John's—29th St.—K. Dexheimer.
 Harvey—Peace—152nd and Lexington—E. H. Stommel.
 Highland Park—St. John's—Greenbay Rd. and Homewood Ave.—K. A. Roth.
 Kankakee—St. John's—195 N. Entrance Ave.—H. Meier.
 Kewanee—St. Peter's—W. Central Blvd. and Grove St.—G. D. Fleer.
 La Salle—Evang. Protestant—841 Fourth St.—F. C. Krueger.
 Lincoln—St. John's—7th and Maple—J. A. Hoefer.
 Marion—Zion—926 W. Cherry St.—H. Warskow.
 Mattoon—Zion—216 N. 21st St.—C. F. Kniker.
 Moline—St. Paul—16th St. & 16th Ave.—Carl W. Klein.
 Murphysboro—St. Peter's—15th and Spruce—F. W. Esser.
 Oak Park—Evangelical—H. Senne.
 Pekin—St. Paul's—Seventh and Ann Eliza Sts.—A. Zimmermann.
 Quincy:
 —St. Paul's—929 Monroe St.—J. C. Rieger.
 —St. Peter's—13th and Payson Sts.—
 —Ev. Salems—9th and State—H. J. Leemhuis.
 River Grove—Evangelical—Grand Ave. and School St.—Theo. Gabler.
 Rockford—Bethel—Auburn St. and Bruner Ave.—M. P. Schroedel
 Rock Island—Friedens—12th St. and 12th Ave.—F. J. Rolf.

Indiana

Elkhart—St. John's—Harrison and 3rd—H. Arlt.
 Evansville:
 —Bethel—Cor. Jefferson Ave. and Garvin St.—E. Kockritz.
 —St. John's—Cor. Lower 3rd and Ingle Sts.—Wm. N. Dresel.
 —St. Luke's—Cor. E. Virginia St. and Baker Ave.—P. M. Schroeder.
 —St. Matthew's—Avondale—A. A. Susott.
 —St. Paul's—Cor. W. Michigan St. and 12th Ave.—Th. Haas.
 —Zion—Lower 5th, betw. Ingle and Bond Sts.—J. U. Schneider, Ph.^D
 Gary—First Evang.—464 Roosevelt—W. Rest. A. A. Susott.
 Hammond—Immanuels—348 Sibley—C. Schaeffer.
 Indianapolis:
 —Friedens—Parkway Ave. and Alabama St.—C. A. Hildebrand.
 —St. John's—Sanders and Leonard Sts.—E. A. Piepenbrock.
 —St. Paul's—Ashland Ave. and 13th Sts.—J. Frohne.
 —Zion—North and New Jersey Sts.—F. R. Daries.

Lafayette—St. John's—Elizabeth and Eleventh Sts.—C. F. Howe.
 La Porte—St. Paul's—Cor. Lincoln Way and Perry St.—Victor Frohne.
 Michigan City—St. John's—S. W. Cor. 9th and Franklin Sts.—P. Irion.
 Mishawaka—St. Andrew's—112 W. Third St.—W. G. Lauch.
 New Albany—St. Mark's Evang.—Spring St., betw. Bank and E. 3rd St.—F. A. Meusch.
 Shelbyville—First Evang.—Cor. Franklin & Pike St.—D. E. Werner.

South Bend:

—St. Peter's—Cor. W. La Salle Ave. and Williams St.—W. E. G. Webbink.
 —Zion—S. St. Peter and E. Wayne Sts.—W. Goffeney.
 Terre Haute—St. Paul—Cor. 12th and Eagle—B. Buehler.
 Vincennes—St. John's—5th and Shelby Sts.—Paul H. Maurer.

Iowa

Burlington:
 —First Evangelical—Cor. 6th and Columbia Sts.—J. H. Buescher.
 —St. Luke's—Cor. 14th and South Sts.—
 —Zion—5th St., between Columbia and Washington Sts.—A. F. Koelling.
 Council Bluffs—St. John's—332 E. Pierce St.—Louis Denninghoff.
 Creston—St. John's—Fremont and S. Maple Sts.—J. E. Birkner.
 Ft. Madison—St. John's—10th St. and Ave. E.—R. A. Mensendiek.
 Keokuk—St. Paul's—11th and Exchange Sts.—A. H. Bisping.
 Marshalltown—Friedens—S. 4th and Linn—Otto W. Lauxmann.
 Muscatine Evangelical Prot.—Sycamore—G. H. Krueger.

Kansas

Kansas City—Zion—716 Nebraska Ave.—H. Becker.
 Lawrence—St. Paul's—831 Illinois St.—Th. Hauck.
 Leavenworth—Salem Evangelical—Arch and Fifth St.—N. Rieger.
 Newton—Immanuel—Cor. 8th and Plum—A. Hoelscher.
 Wichita—Salem—Corner First and Madison—H. A. Fenske.

Kentucky

Covington:
 St. Mark's—38th and Park—Frank C. Scholl.
 St. Paul's—11th and Banklick—Phil. Wiggemann.
 Henderson—Zion—First and Ingram—C. F. Kesting.

Louisville:

—Bethlehem—6th, near Hill St.—H. Limper.
 —Christ—Barrett and Breckenridge Sts.—W. Krueger.
 —Immanuel—Taylorsville Rd. and Doup Ave.—F. D. Schueler.
 —St. James—Bennet St. and Woodruff Ave.—M. Baas, Jr.
 —St. John's—Clay and Market Sts.—A. E. Klick.
 —St. Luke's—W. Jefferson, near 19th St.—P. R. Zwilling.
 —St. Matthew's—611 E. St. Catharine—L. Hohmann.
 —St. Paul's—Broadway, above Brook St.—W. F. Mehl.
 —St. Peter's—W. Jefferson, near 13th St.—P. F. Hausmann.
 —Parkland—26th St. and Grand Ave.—V. Kissel.
 —West Louisville—41st and Hermann Sts.—W. J. Bartels.

Newport—St. Paul's—24 East 8th St.—A. J. Hotz.
 Owensboro—Zion—C. T. Rasche.
 Paducah—Unity—5th between Clark and Adams.

Louisiana

New Orleans:
 —Bethany—Broad and General Taylor Sts.—J. A. Daniels.
 —First Evang.—Carondelet and St. Mary Sts.—A. H. Becker, D.D.
 —Evangelical—Jackson Ave. and Chippewa St.—J. P. Quinius.
 —Metairie Evang.—N. Maunz.
 —Rendon St. Mission—John H. Stafford, Missionary.
 —St. John's—Belfast and Joliet Sts.—H. J. Neumann.
 —St. Matthew's—S. Carrollton Ave. and Willow St.—L. Schwelckhardt.
 —St. Paul's—Elenora and Patton Sts.—Albert Dettmann.
 —St. Roch Ev. Mission—Paul M. Stock.
 —Salem—Camp and Milan Sts.—E. G. Kuenzler.
 —Trinity—936 N. Carrollton Ave.—A. J. Scherer.

Maryland

Annapolis—St. Martin's—Francis St., near State Circle—F. H. Graeper.
 Baltimore:
 —Christ—Bacon and Decatur Sts.—F. A. Giese.
 —First United—Eastern Ave. near Broadway—C. C. Mollenhauer.
 —Friedens—Chester St., near Orleans St.—John Schauer.
 —Huber Memorial—Alameda Blvd. and 29th St.—P. L. Schmidt.
 —Messiah—Englewood and Maple Aves. (Woodlawn)—
 —Morrell Park—10th and James Sts.—P. G. Schaeffer.
 —St. John's Concordia—Reistertown Rd. and Elgin Ave.—E. J. F. Dettbarn.
 —St. John's—Lombard and Catherine Sts.—F. C. Rueggeberg.
 —St. Luke's—Fayette and Carey Sts.—F. H. Klemme.
 —St. Matthew's—Fayette St. and Central Ave.—D. Bruning.
 —United Evangelical—East Ave. and Dillon St.—F. W. Schaefer.
 Frostburg—Zion—E. Main St., betw. Bowery and Grant Sts.—A. H. Sinnenberg.

Michigan

Adrian—Immanuel—McVicar and E. Church—
Ann Arbor—Bethlehem—Fourth Ave. South, near Packard St.—G. A. Neumann.
Detroit:

—Bethany—Seminole and Waterloo Sts.—A. E. Meyer.
—Bethel—2270 West Grand Blvd., near Linwood—R. Niebuhr.
—Christ—Roosevelt and Myrtle Sts.—E. Spathelf.
—Emanuel (Royal Oak)—Cor. 6th and Lafayette—W. F. Hetzel.
—Grace—Cor. Lakepoint and Kercheval Ave.—Armin Haeussler.
—Highland Park—Salem—36 Leslie Ave.—Fridolin Tschudy.
—Immanuel—Livernois Ave. at Morse St.—W. J. Witt.
—St. John's—Russell and Chestnut Sts.—H. Horny.
—St. Luke's—Rohus and Warren Aves.—L. Kleber.
—St. Mark's—Dix and Military Aves.—A. Mallick.
—St. Matthew's—Concord and Stuart—O. C. Haass.
—Messiah—Cor. Dickerson and August Aves.—J. Bollens, Jr.
—St. Paul's—17th and Rose Sts.—W. Howe.
—St. Peter's—Tecumseh and Michigan Aves.—C. A. Haneberg.
—Trinity—W. Fort St., near Woodmere Ave.—E. F. Lawrenz.
—Zion—Lawndale and Cahalan Aves.—Orville Brummer.
Grand Rapids—St. John's—Mt. Vernon Ave., near W. Bridge St.—R. Schreiber.
Jackson—St. John's—Cor. S. Mechanic and Biddle Sts.—W. H. Alber.
Lansing—St. Paul's—Cor. Walnut and Genesee Sts.—G. Krause.
Marine City—St. John's—171 Backus Ave.—H. E. Totzke.
Mt. Clemens—Zion—New and Pine—J. Wulfmann.
Niles—St. John's—6th and Sycamore—G. W. Webbink.
Owosso—St. John's—Washington and Oliver—H. Niedernhoefer.
Port Huron—St. John's—7th & Pine Sts.—E. J. Soell.
Saginaw:
—St. Mark's—Lapeer and 3rd Ave.—D. J. Helmkamp.
—Immanuel (W. S.)—Main and Elm St.—J. Eichhorn.
St. Joseph:
—St. Peter's—Pearl and Church Sts.—G. G. Bratzel.
—Zion—Niles and Harrison Aves.—F. C. Schmidt.
Wyandotte—St. John's—4th and Chestnut—W. F. A. Simon.

Minnesota

Bemidji—St. Paul's—Sixth and America—M. Peper.
Duluth—St. Paul's—10th Ave. E. and 3rd St.—W. F. Kamphenkel.
Faribault—St. Luke's—5th Ave. and 8th St.—W. Diehl.
Fergus Falls—Evang.—Baird and Fir Aves.—E. J. Becker.
Little Falls—St. John's—3rd and 4th Ave., Northeast—G. A. Winger.
Minneapolis:
—Faith Ev. Luth.—First Ave. S. and 43rd St.—Geo. Hoffmann.
—Friedens—23rd Ave. N. and Ferrant Pl.—Hugo Weichelt.
—St. John's—16th Ave. and 3rd St., North—T. Herrmann.
Rochester—Ev. Friedens—N. Broadway and 7th St. N. W.—E. Crusius.
St. Cloud—Friedens—8th Ave. and 4th St. S.—Martin Holz.
St. Paul:
—St. Paul's—St. Peter and Tilton Sts.—K. Koch and Erwin Koch.
—St. John's—King and Orleans.—R. Kienle.
Stillwater—St. Peter's—S. Broadway—Albert Muecke, D.D.

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Cape Girardeau—Christ—Cor. Ellis and Merriweather Sts.—R. Lehmann.
Independence—St. Luke's—Main and Farmer Sts.—Clyde Koehler.
Jefferson City—Central—721 Washington St.—E. W. Berlekamp.
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—St. Paul's Evang. Mission—Topping Ave. and 14th St.—T. Berlekamp.
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Springfield—St. John's—Scott and N. Main Sts.—H. Specht.
St. Charles—St. John's—5th and Jackson—H. Thomas.
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Washington

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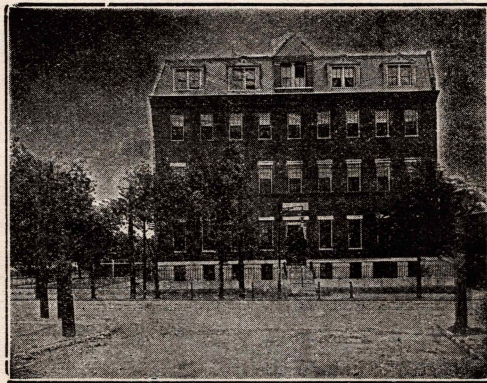
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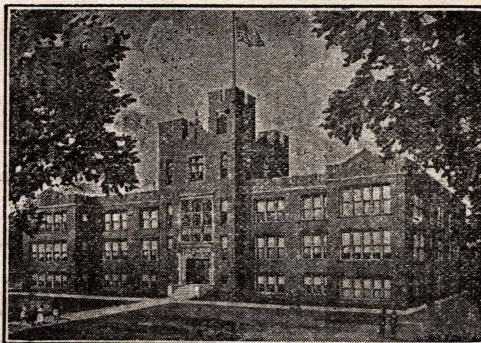
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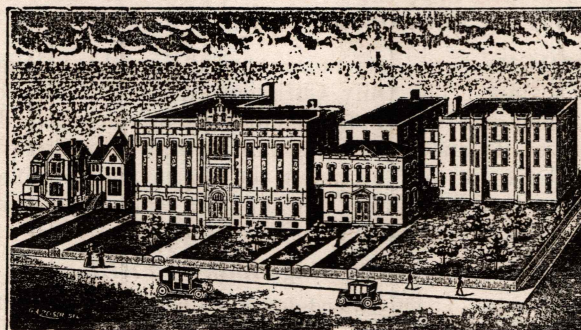
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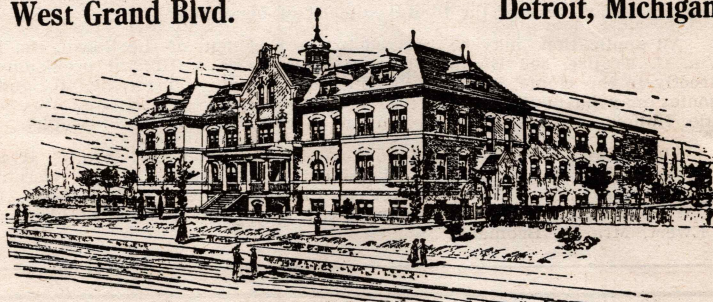
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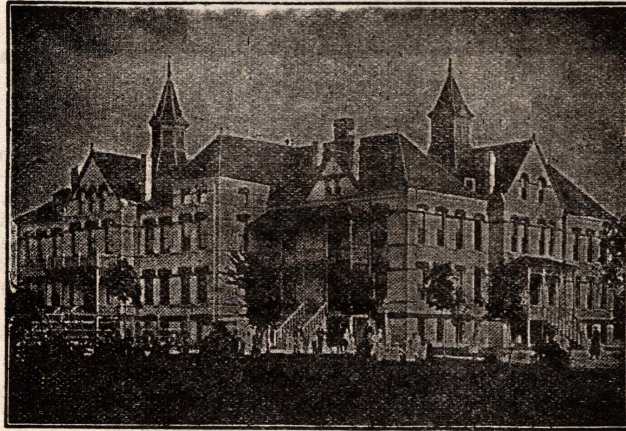
Our home is able to accommodate 125 children and 35 to 40 old people. Due to the great advanced prices of past years the conduct of our institution is dependent more than ever before upon the generosity of our friends in the Synod.

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Bequests must be made in favor of: "German Protestant Home for Orphans and Old People, c. o. Mr. Chas. Riebling, Treasurer, 1433 Baker St., Detroit, Mich." Other contributions will be gratefully received by the superintendent, Rev. F. Lueckhoff, 1852 W. Grand Blvd., Detroit, Mich. Phone: Garfield 8800.

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All applications may be directed to the president of the Board, the Rev. Wm. C. Krause, 800 Eighteenth Ave., Melrose Park, Ill., all provisions go directly to the Home, Rev. H. W. Schirneker, Supt., Bensenville, Ill., and all monies may be mailed to the treasurer, Rev. Ewald Plassmann, Bloomington, Illinois. This home has room for 65 children and 25 old people.

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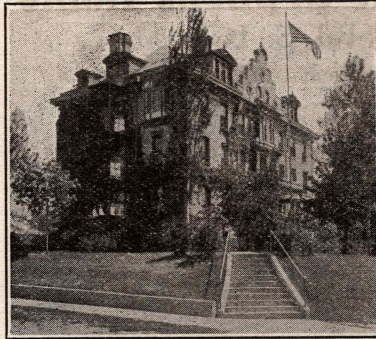
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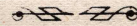
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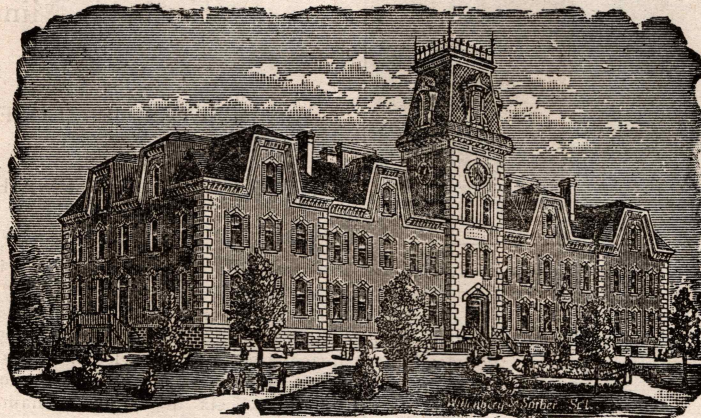
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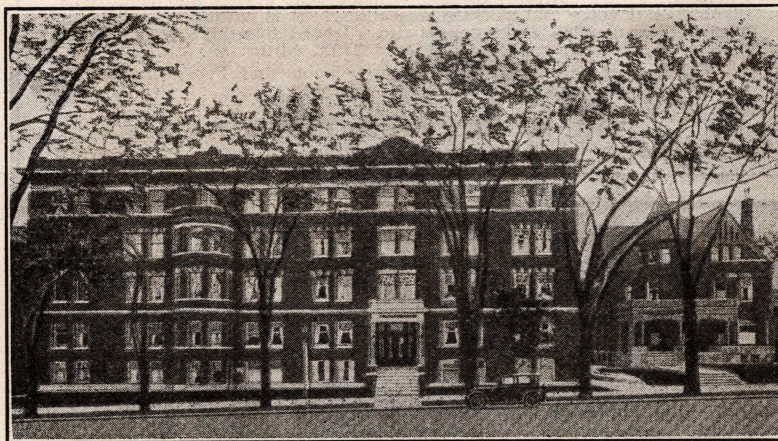
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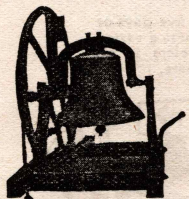
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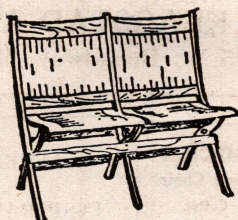
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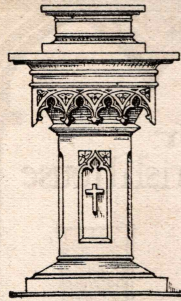
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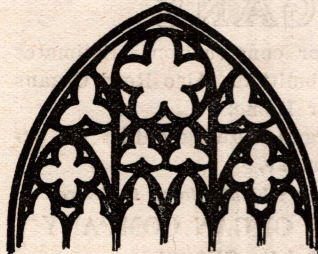
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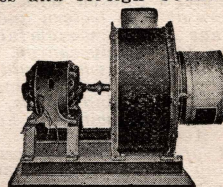
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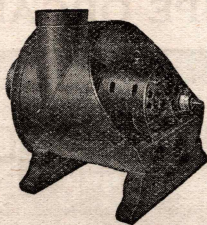
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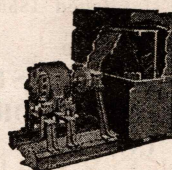
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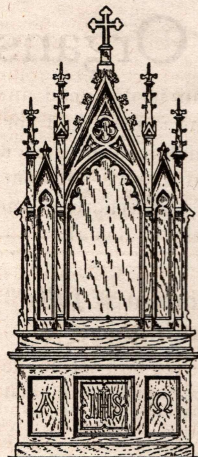
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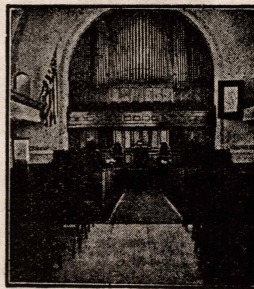
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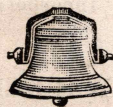
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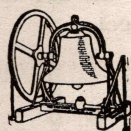
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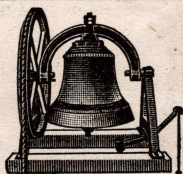
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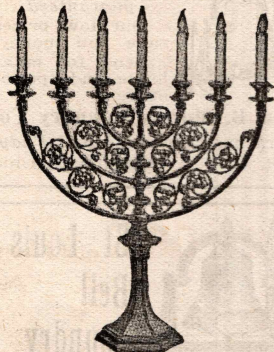
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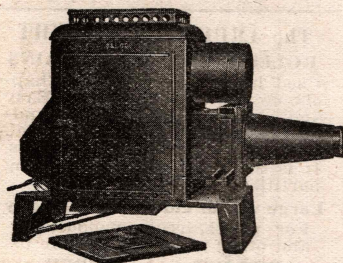
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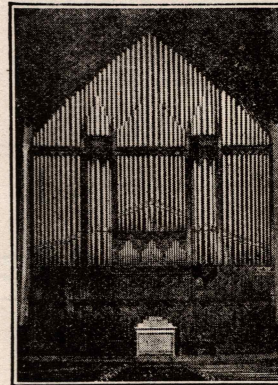
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Who's Next

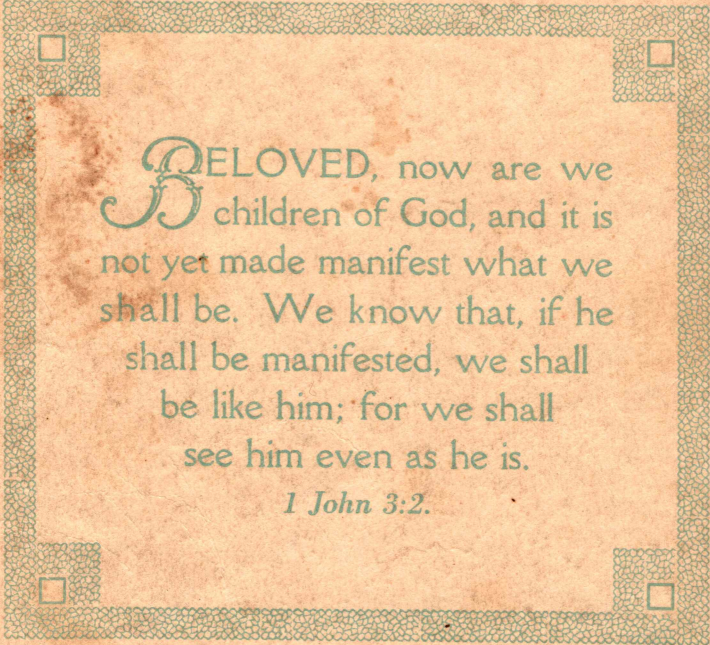
A paint manufacturer recently received the following letter:

"Gentlemen: Will you please send us some of your striped paint?
We want just enough for one barber pole."—*West Chr. Adv.*

A Scot applied for a position as patrolman on the London police
force. Here is a question they put to him in Scotland Yard and his
answer:

"Suppose, MacFarland, you saw a crowd congregated at a certain
point on your beat, how would you disperse it, quickly and with the
least trouble?"

"I would pass the hat."



BELOVED, now are we
children of God, and it is
not yet made manifest what we
shall be. We know that, if he
shall be manifested, we shall
be like him; for we shall
see him even as he is.

1 John 3:2.